"IF MEN CAN LEARN TO DIE TOGETHER

THEY

CAN LEARN

TO LIVE TOGETHER"

FEBRUARY
1946

# the Methodist Woman

THE
# Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

**Woman's Division of Christian Service**

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor BERNICE BURROUGHS, Production Manager

MRS. E. LE ROY STIFFLER, Circulation Manager

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Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

**Subscription Price: Fifty cents a year, payable in advance. Subscriptions may begin with any month.** Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 50 cents. Canada, Newfoundland, and Labrador: One year, 75 cents. All other foreign countries: One year, 85 cents.

Names of subscribers and all money should be sent to the Circulation Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y. The address of the Production Manager is 420 Plum Street, Cincinnati 2, Ohio.

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**Mrs. Gaither T. Warfield, missionary to Poland and native of Poland. Co-author, *Call Us to Witness*.**

## ASK YOURSELF

**1. . . . . Then we have not won the war . . . . we have only won the battles. Explain.**

**2. Home Missions must be ready with a program of action. Explain.**

**3. A story of Dembos Highlands.**

**4. The problem of Puerto Rico. What is it?**

**5. Some latest developments in home and foreign fields in *News Flashes*.**

**6. Bottlenecks. Explain.**

**7. A message from youth of United States to youth of Japan.**

**8. The World Charter and human rights.**

# Bigotry At Home Mocks Sacrifices of Soldiers*

*By* **BILL MAULDIN**

I UNDERSTAND Patton's Fifteenth Army has the job of compiling a history of how we won the war.

There's no doubt we won the battles. The enemy soldiers are very dead. Some of their leaders are committing suicide, and the ones who are left are going to stand trial and will probably be executed. The enemy cities are in ruins, and for the time being at least, the love of strutting soldiers and stirring marches would be hard to find in the spirits of the hungry enemy peoples.

If you strolled through our military cemeteries all over the world there would be no doubt in your mind that we paid heavily to win the battles. Of course, the cemeteries are neat and the white markers are very orderly and dignified, and many of them even have neatly cut grass. But if you had watched soldiers die, some suddenly and some painfully, before they were put in their neat cemeteries, there would be even less doubt about the price we paid.

### Why It Was Necessary

Our soldiers were told that Adolf Hitler and Benito Mussolini were vicious and dangerous characters. Why? Because they became powerful by appealing to the baser instincts of their people. They taught them to blame their troubles on minority groups. They glorified the art of war. They believed in preaching hatred and distrust. They encouraged selfishness and greed by bragging about the empires they were going to build. Adolf and Benito made their people so enthusiastic that they overlooked little matters like Greece and Ethiopia, and Lidice, or filling people with castor oil, pulling out their toenails, or murdering them because they disagreed with their masters. They built armies of aggression, and we had to go overseas to give them the works.

Of course, many of us got the works while doing it, but we were told that it was worth while for some of us to get killed so that our kids could grow up in a world free from hate, prejudice, force, and intolerance.

Uncle Sam: "It's a shame you cannot read"

### Hirohito Also

Hirohito, of course, was also mentioned to us, and a great number of our friends crossed the Pacific to stamp out this evil little man.

The boys had a very uncomfortable life in the war against Hirohito. They lived with insects and malaria and mud for years. Sometimes their only relief was death. They weren't very happy out there. You might even say their morale was low. But when they felt real bad, they were told that they were out there to make the world a little cleaner by ridding it of the things which Hirohito stood for.

A lot of our friends are never coming back, and they didn't always die prettily. Those guys weren't babies—they had a pretty good idea about what went on in the world, and many of them were even a little cynical about the whole mess. But they died anyway, and they fought on the hope that there was something in what we were all being told. Those who live still have that hope, but the hope isn't being nourished by what a lot of us see going on in our own country.

As I said, we were told that we were fighting against men who had ideals like this—I quote from Adolf Hitler's best seller in Germany, *Mein Kampf:*

> "From time to time it is demonstrated to the German petty bourgoise that for the first time here or there a Negro has become a lawyer, teacher, clergyman, or even a leading opera tenor or something of that kind. It is a sin against the will of the eternal Creator to let his most talented beings degenerate while Hottentots and Zulus are trained for intellectual vocations. The Jew knows very slyly how to construe from this a new proof of the correctness of his theory of the equality of men which he means to instill into the nations."

That is the kind of stuff that caused untold suffering and cost untold lives. It is the kind of thing that caused concentration camps and persecution. Subsequent evidence reveals that some of Adolf's highest henchmen and financial

* Delivered at the New York *Herald Tribune* Annual Forum, Hotel Waldorf Astoria, New York.

supporters who preached the same filth never believed it but simply used it to get into power. Remember that they used that power to build the armies of aggression we had to go overseas to fight.

### Some American Echoes

And now—now that we have returned—we hear of a United States Senator, a man to whom we swore allegiance and obedience when we took the soldier's oath, a man who has great influence in constructing the peace which we went abroad to win—that great Senator wrote a citizen a letter which read:

"If Jews of your type don't quit sponsoring and fraternizing with the Negro race you are going to arouse so much opposition to all of you that they will get a very strong invitation to pack up and resettle in Palestine, the homeland of the Jews, just as we propose to provide for the voluntary resettlement of the American Negro in West Africa, their fatherland."

We beat Mussolini. Yet, when I came home, I found that a little people within our own borders was being trampled on as badly as Benito ever trampled on anybody. Several thousand American citizens of Japanese ancestry were being cheated and hounded and threatened and persecuted by their neighbors. Their homes were burned, their businesses were stolen, and their barns were dynamited. They made one of the greatest combat records, suffered some of the highest casualties of of our forces, because the sons of those people were in the United States infantry. The very type of criminal their sons were fighting overseas was operating in the country they had left behind.

### Only the Battles Won

If we were told the truth about the reasons why we went overseas and why some of our best friends were killed and crippled before our eyes, if it is true that we were put into soldier suits to wipe out the Hitlers and the Mussolinis and the Hirohitos and the beliefs and the evils which they fostered, then we have not won the war—we have only won the battles.

So I prefer to believe that we were told the truth . . . so I say to all of those who depend upon appealing to the beast in men to get power, who preach distrust of the rest of the world to protect their own selfish interests, and to those whose profession is preaching hate against fellow American citizens, then the war is not won. To these may I say, that one of the greatest foundations upon which our country is built is the creed that every citizen shall have the right to freedom of expression and worship, and of life, liberty, and the pursuit of happiness. Anything designed to deprive any citizen of these rights is un-American.

I think it is up to us who are lucky enough to be living and able to think about building the peace to stop and think occasionally of the men who died so we can make our plans—and to think very often of some of the things they died for.

# WHOSE BLOOD SAVED PRIVATE PARKINS?

**IT DOESN'T matter a bit to Private Stan Parkins.**
**It doesn't matter to Stan's mother, either. She'll not question the source of the precious blood plasma that snatched her boy away from a grave on Iwo Jima. Nor would it matter to any American—irrespective of race, creed, or color.**

**Part of the blood came from an American named Zwinak. Mrs. Sarah Levy contributed. A cobbler left his shop one afternoon so that the blood of Carmine Marchisella could swell the flood, together with that of Fred Reynolds, Marie O'Neill, Hans Sauer, Jacques Zuccaire, and a hundred thousand other Americans.**

Used by courtesy *The Register*, Fresno, California

**Enemies at work within our beloved country's borders say that America is weak because American blood is tainted by many strains.**

**Private Parkins is living proof that these fascists lie . . . that there is only one strain of blood—human blood.**

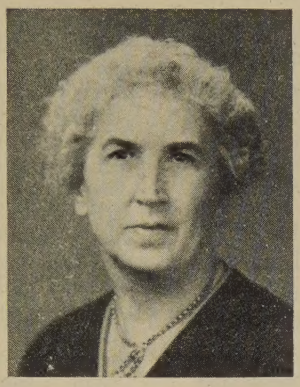
**These United States and their united people are strong because they are united. Cunning saboteurs who can gain power only through our disunity would divide us—and conquer. Sly, lying rumors that seek to stir up racial hatreds and fire disputes between different creeds are their vicious weapons.**

**Should you hear such rumors you can be sure of their un-American source. Instead, think of the blood that now mingles with Private Parkins'—the blood of Catholic and Protestant, Jew and Gentile, Negro and white, laborer and capitalist, Democrat and Republican.**

# THE SECOND ASSEMBLY

## WELCOME TO OHIO

A RETURN ENGAGEMENT always indicates the first appearance was satisfactory, even good. Ohio Conference is highly honored in again being chosen as host to the Assembly. We shall hope to prove our gratitude for this great privilege and high honor in the manner in which we carry out the plans of the Division, the careful preparation we make for your coming, and the hospitality we extend to all delegates and visitors.



Mrs. Edward F. Andree

Each of our eleven districts is keenly interested in knowing that again we are to have the Assembly in our midst. Even though each district will make some contribution in planning and preparation, Columbus District women will care for much of the detail. Mrs. J. A. White, the efficient president of Columbus District, is chairman of the Local Committee at Columbus. These women will leave nothing undone which would add to the enjoyment and comfort of our guests.

We are sure the Assembly will be a source of great inspiration and information to all who attend. We are confident April 29 to May 2 will be days long remembered by Ohio Conference. We are praying that many of our women may have a mountain-top experience during those days. In glad anticipation, Ohio Conference awaits your coming.

—MRS. EDWARD F. ANDREE, *President*

## HOTEL RATES

**Deshler-Wallick Hotel—Rooms 1,000**

Single rooms—$3.30, $3.85, $4.40, $4.95, $5.50, $6.60, $7.70, $8.80

Double rooms for two (double bed)—$5.50, $6.05, $6.60, $7.70, $8.80, $9.90, $11.00, $13.20.

Twin beds for two—$5.50, $6.60, $7.70, $8.80, $9.90, $11.00, $13.20

Large capacity rooms (accommodating four to ten—from $2.20 to $2.75 per person.

**Fort Hayes Hotel—Rooms 350 (All baths)**

Single rooms—$3.00 and up  Double rooms—$4.50 and up
Twin-bedded rooms—$5.00 and up

*Suites Available—*
Single—$7.00 to $15.00  Double—$8.00 to $20.00

**Chittenden Hotel—Rooms 300**

Rooms with bath—Four persons or more, $1.50 each; Three to room, $1.75 each; two to room, $2.00 each (twin beds); Two to room, $1.75 each (double bed); Single, $2.00, $2.50, $3.00

Rooms with hot and cold water—Six persons or more, $1.25 each; Two persons or more, $1.75 each; Single, $1.75—Double, $3.00.

**Southern Hotel—Rooms 250**

Single room with bath—$2.50 and $3.00
Single room, running water—$1.50 to $2.00
Double room with bath—$3.50 and $4.00
Double room, running water—$2.50 and $3.00
Twin beds with bath—$4.00 and $4.50
Four in room with bath—$1.25 each
Four in room, running water—$1.00 each

**Hotel Virginia—Rooms 150**

Single room, running water, $1.65; Double room, running water, $2.75; Single room, private bath—$2.20 and up; Double room, private bath, $3.30 and up; Twin beds, private bath—$4.40 and up

**Park Hotel—Rooms 145**

Single, running water.....$1.00, $1.25, $1.50
Double room, running water.....$1.75 to $2.25
Single room, with bath.....$2.00, $2.50, $3.00
Double room, with bath.....$2.50, $3.00, $3.50

**Neil House—Rooms 655 (All private bath)**

Room, one person.....$4.50, $5.00, $5.50, $6.00
Room, two persons.....$5.50, $6.50, $7.00, $8.00
Rooms, two persons.....$6.50, $7.00, $8.00, $9.00
Rooms, three persons.....$9.00 (3 single beds)
Rooms, four persons.....$10.00, $12.00, $14.00

**Seneca Hotel—Rooms 250**

Single.....$2.50, $2.75, $3.00, $3.50, $4.00
Double.....$4.00, $4.50, $5.00, $5.50, $6.00
Suites (two persons).....$8.00, $10.00, $12.00

**Norwich Hotel—Rooms 100**

Single room, running water.....$1.25 to $1.50
Double room, running water.....$2.50
Single room, with bath.....$2.00 to $2.25
Double room, with bath.....$3.50 to $4.00

**Hotel Broad-Lincoln—Rooms 140**

Single room, private bath.....$2.20 and up
Double room, private bath.....$3.30 and up
Twin beds, private bath.....$4.95 and up
(Suites Available)—Single,.....$3.85 and up
Double .....$5.50 and up

**Bliss Hotel—Rooms 100**

Single room, running water....$1.25 to $1.50
Double room, running water....$2.00 to $2.50
Single room, bath.....$1.75, $2.00, $2.50
Double room, with bath.....$3.00

**Jefferson Hotel—Rooms 100**

Single room, running water.....$1.50 and up
Double room, running water....$2.50 and up
Single room, with bath.....$1.75 and up
Double room, with bath.....$3.00 and up

**LOCAL COMMITTEES**

**Conference Chairman: Mrs. Edward F. Andree, 628 North South Street, Wilmington, Ohio.**

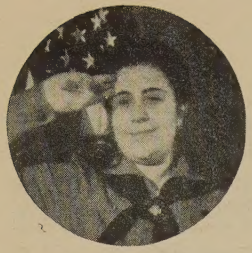
**Local Chairman: Mrs. James A. White, 44 Twelfth Avenue, Columbus 1, Ohio.**

**HOSPITALITY AND ENTERTAINMENT**

**Missionaries: Mrs. Harold H. Buel, 41 West South Street., Worthington, Ohio.**

**Deaconesses: Mrs. H. E. Miller, 2959 Crescent Drive, Columbus 4, Ohio.**

**Visitors: Mrs. C. H. Long, 49 Erie Road, Columbus 2, Ohio; Mrs. W. H. McCallum, 51 North Twentieth Street, Columbus 3, Ohio.**



# A POSITIVE APPROACH TO RACE

*By* **MARY LOU BARNWELL**

EXTREMELY CRITICAL is the interim between cessation of war and actual reconversion. Family conditions, in many instances, are worse than they have been since 1941. There has been employment on a wide scale, high wages in industry, a temporary feeling of security. For the first time some families were able to feel a sense of security. It was of comparatively short duration, however, now being replaced by unemployment, restlessness, insecurity, bewilderment, and an abundance of leisure time. Where to go, what to do, how to get along—these are the questions which confront millions of American people as reconversion is begun.

Such conditions place upon the church a grave responsibility. Whereas many have been able to get along "on their own" during recent years, they now feel a dependence upon something for their very existence. Home missions must be ready with a program of action that will help people find enduring security—economic, social, physical, and spiritual.

In spite of serious limitations an excellent piece of work has been done through the year as will be seen in reports from the field. These reports indicate an awareness of needs, a flexible program, an evaluation of staff, program, and facilities, and an effort to make the Christian faith vital to those served.

### Bethlehem Center, Charlotte, North Carolina

Miss Ruby Berkley reports:

"To live as good neighbors to the people within our community has been one of the chief aims of our work at the Bethlehem Center because it is only as we can establish ourselves as friends to those who live around us that we are able to make a real place for our work. Due to this fact, we feel that we have been able to enlist the co-operation of many more groups and individuals within the neighborhood. This has been a great help in the development of our work because it is only as we work jointly on a thing that we can hope for any real accomplishment.

"Such co-operation exists not only among those within the neighborhood, but in an increasing degree between the white and Negro groups who find the Bethlehem Center a place for meeting on common ground. In the meetings of our advisory board, which is interracial, more and more it seems that the color line is obliterated in our thinking and planning together.

"The local organization of the National Association for the Advancement of Colored People has been a great help in bringing together some of the more thoughtful people from each race. Having the Bethlehem Center as a meeting place has been a help toward bringing in the interested ones of the white people, thus giving them an opportunity of learning more about our work and the things for which it stands. The problems on which the National Association for the Advancement of Colored People has been working have brought a challenge to both groups to work together for a common cause, in addition to the fact that it helps each one to see the other side of situations as they actually exist.

"One way in which we have been able to establish more friendly relations with the Negro people has been through the different groups which meet here, due to the fact that they have no other places that are open to them at all times. These groups are made up of such organizations as Boy and Girl Scout leaders and parents, the City Council of Negro Parent-Teachers Association, the local chapter of the National Association for the Advancement of Colored People, and its Youth Council. In addition, the Negro division of the city recreation department and the Girl Scout headquarters are in our building.

"During the vacation Bible school each summer the children are asked to bring an offering each day which is used to buy something for the Bethlehem Center. This summer they decided to get some song books, as we were using mimeographed song sheets which had been considerably overworked. They were thrilled over the idea, so thrilled that they almost doubled their offering during the last two days of school after the decision was made. Our total offering was larger than any of the previous years, although our school enrollment was smaller."

### Helen K. Manley Community Center, Portland, Oregon

Miss Ethel Decker, head resident, describes the

Campbell Settlement boys in gymnasium; Wesley Community House Boy Scouts; nursery children build a train

use of the dormitory which was set up in 1942 to meet an emergency need for housing:

"Our dormitories for working girls and women are still meeting the need. Since we started this work in October, 1942, we have had 733 registrations. Of that number 48 were Indian, 35 were Mexican, 15 were Negro, and 1 was Chinese. At present there are some of each of these (with the exception of Chinese) living in our dormitories and doing so with peaceful understanding

"Letters from our boys in the service are arriving from all fronts. One from the Southwest Pacific says: 'We are fighting for Manley Center and other places like it and we will not let you down.' Another, from Italy: 'Not long ago I saw the Leaning Tower of Pisa. I was thrilled to see the tower, but I'd be more happy to be standing somewhere looking at Manley Center.' From Assam, India: 'I give the missionaries a lot of credit for the wonderful job they have done and are doing. One can tell at a moment's notice that missionaries have been at work just by the people's actions, the way they speak, and by the way they dress.'"

### Marcy Center, Chicago, Illinois

Constant study of means of making our work most effective is indicated in the report from Mr. Wallace Heistad, head resident, Marcy Center, Chicago, Illinois:

"At the heart of the settlement movement is the purpose to discover and to meet neighborhood needs. Pioneering in the development of new services and methods has consequently become such an established practice that settlements are often described as 'experiment stations,' 'yeasting agents,' 'test tubes,' and 'listening posts.'

"The Marcy Center Dispensary, now named 'The Anna Heistad Dispensary,' has been one of these pioneer ventures. In the Marcy neighborhood, before the beginning of this century, the number of mothers and babies who died due to incompetent midwives was alarmingly high. Marcy's medical program began with the addition of a young doctor to its staff. He went about the neighborhood teaching and giving medical care. This young doctor, who began his career in one little room in Marcy Center, later went on to establish the Chicago Maternity Center and the great Chicago Lying-In Hospital. He was the late, world-renowned obstetrician, Joseph DeLee. Another early Marcy resident physician was Dr. Max Thorak. In his recent autobiography, *A Surgeon's World,* he devoted a chapter to the period he spent in Marcy.

"Thus Marcy Center in large measure pioneered the development of the free and low-cost medical dispensary movement in Chicago. Today, public and private clinics and dispensaries are offering service superior to any which Marcy can offer in this field. Consequently, the Anna Heistad Dispensary must now move on to new pioneering ventures.

"Today there is great need for the extension of dental services. Too little attention is given to the care of teeth, particularly children's teeth, and their relationship to general health. In 1930, a young dentist, Dr. S. L. Goldberg, furnished and equipped a dental room in Marcy's dispensary. Since that time he has given four or five half-days each week in providing dental care to those in need of his services. During these years he has become increasingly aware of the great need to extend the services of a dental clinic and has also made significant contributions to the science of dentistry. His writings and experiments have appeared in *The American Journal of Surgery* and other professional journals. *Time* and other popular periodicals have commented upon his significant contributions. Under his leadership the Marcy Dental Clinic is going forward."

### Broader Implications of Home Missions

William F. Allbright, of Johns Hopkins University, stated: "America's future success as a democracy depends less on its natural resources and military power, less even on its constitutional tradition, than on its continued protection and encouragement of minorities. America became great through the migration of minorities, and she will remain a great democracy by respecting the rights of men and minorities to differ in all matters not affecting the traditional fundamentals of right and wrong."

Protection and encouragement of minorities is a major function of home missions. Records reveal that there are more than thirteen million Negroes in the United States who would like to feel that they could look to the church for the promotion of such action that would give them protection, justice, opportunity, and a share in all the freedoms for which they fought.

Lack of leadership and lack of solidarity have limited gains made by the three million Mexicans who have chosen to reside north of the border. Sixty-five per cent of the population of El Paso is Mexican. There are 145,000 Mexicans in San Antonio, this being the largest number in one city. Very little evidence of assimilation into community life is found in areas where the Mexican population is large.

There were 110,000

(*Continued on page 29*)

Art class of Indian students; vacation choir, Marcy Center; Sammy, of Church of All Nations

# My Visit To Africa

CONTINUED FROM JANUARY ISSUE

*By* **SALLIE LOU MacKINNON**

THE SECOND COUNTRY visited was *Angola.* Missionaries are living in Luanda, Malange, and Quessua. Our work here was begun more than sixty years ago and the church has some members who are third-generation Christians. The contrast with the first-generation Congo church was encouraging, as it showed what can be developed through years of steady, faithful work in spite of limited staff and funds.

In Angola the Woman's Division of Christian Service has work only in Quessua and, according to former reports, only in the girls' school there. This is not the true picture. Miss Cilicia Cross, who is principal of the school, is also head of the Bible school for training the ministry, is assistant district superintendent, and conference evangelist. Other teachers of the girls' school assist in the Bible school and in out-station work. Miss Marie Nelson at the time of our visit was in charge of the hospital, and our funds furnish a good share of the budget of the hospital.

The school was not in session as this is the dry season and vacation time, but old girls near by came to visit one day and they gave a luncheon of native food. Three of them, representing three periods in the history of the school, spoke with deep appreciation and interesting frankness of what the school and the missionary teachers had brought to women in Africa, and of their hopes for the future. The influence of this school was seen in every village visited.

While in all other conferences in Africa the schools are co-educational, in Quessua the schools for boys and girls are entirely separate, even having different school terms. This is due in part to the larger emphasis placed on agriculture in the girls' school.

A village church in Angola

The Portuguese school system is rigid; all school work must be done in the Portuguese language. For this reason there must be three years of primary school before regular school is entered. These years afford an opportunity for modern methods in teaching and for fundamental work in creating attitudes and in character building. The Field Committee recommends that a building be erected near the church in the center of the long compound for a primary school for boys and girls under the direction of the Woman's Division of Christian Service. In connection with it shall be a room or rooms to serve as a center for the women and as a link between the school and the home. Here, as in all of Africa, there is a great need for strengthening understanding between the adult generation and youth for follow-up work with former students.

The most encouraging work, however, in this conference is found in the Dembos area of the Luanda District. This area is located some 150 miles northeast of Luanda. We have there what amounts to almost a mass movement. About twenty years ago some of the men from the Dembos highlands visited Luanda where they came in contact with our Methodist people and were shortly led to accept Christ. They later returned to their villages and began to tell their neighbors of their new religion. Others from that section had gone north where they came in contact with a Baptist mission. These also accepted the Christian way of life and returned to tell their friends. As a result of this Christian witness many of the villagers gave up their pagan worship and accepted the Christian faith. They in turn attempted to teach their friends. Finally they sent a messenger to call upon our missionary in Luanda requesting that he send Christian teachers into their land. Then Mr. Klebsattle visited this highland area and, much to his surprise, found not only that many of the people professed faith in Christ, but that they had a very intelligent conception of the meaning of the Christian way of life. In response to their urgent requests for baptism he organized a number

of classes, and African teachers and evangelists were sent to work among them. Today the people of this whole area of over three thousand square miles, possibly forty thousand of them, are seeking instruction in the Christian faith. They have, at their own expense, built many churches as well as homes for their pastors. Some of these churches will seat over one thousand people. In three centers they have also built small houses for the use of the missionary while he is on a visit to their villages. During a recent visit to this field by Bishop Booth and some missionaries, they found in one center over three hundred adults who had been under instruction and wished to be baptized. Some had come from other villages and had been waiting four days for the bishop to arrive. Bishop Booth agreed to baptize 125 of them, feeling that the others should receive further instruction first. Most of the village chiefs are either professing Christians or are enrolled in Christian training classes. When traveling through the country one finds numerous villages where the total community call themselves "Christian" even though there may not be more than twenty or thirty in the village who are really baptized. The Roman Catholics have not been able to get a footing in the Dembos area, since the people all declare themselves to be of the evangelical faith.

It is absolutely essential that we should have a mission station in the center of this Dembos area. It is also our conviction that it should be a joint project of the Board, with a missionary couple and two single women assigned to the station. The man should have training in educational and industrial work, and one of the single women should be a nurse. The time is ripe; action should be taken as soon as possible. A movement such as we face there may prove embarrassing to the church unless adequate plans are made for the nurture and training of this large group which is crowding into the Christian field.

The latest of the five women missionaries arrived in Angola ten years ago. Two will retire after one more term of service. Four new missionaries are needed now.

### Southeast Africa

The two stations in Mozambique, Gikuki, and Kambini, are twenty-five miles apart. Hartzell Girls' School in Gikuki is really co-educational with a boarding department for girls only. There is also a night school for workers.

School was not in session at the time of our visit, though about twenty-five girls were staying through the vacation. Visits with these girls, a glimpse of the tiny museum with articles from many parts of the world, the nursery school equipment, and contacts with old girls throughout the conference area showed that the school has broadened the horizon of the girls to a marked degree, given them a desire for Christian service, and at the same time has kept them close to African life. Here as in Angola the cumulative effect of a relatively long period of church work is encouraging.

Methodist church in Elisabethville

Growing food and improving crops is a big part of every girls' school program in Africa. It is necessary for training, for this important function of an African woman's life, and for self-maintenance in the school. The nearest available plot of good farming land for Hartzell is five miles away near the leper colony. For this and other reasons the Field Committee recommended two years ago that the school be moved to Kambini and that it be correlated with the school for boys and the Bible school there. At that time it was proposed that our property in Gikuki be used for a union normal school. Since then other interested missions have insisted that a normal school also needs farming space. It is true also that the Methodist plan of work in Africa favors both normal and Bible training in once center for all pastors and teachers of a conference. Therefore, a new recommendation is that normal training be given at Kambini, if possible as a union project. The day-school enrollment at Gikuki is much larger than that of the boarding department, and the day school should be continued on a co-educational basis. There is great need for social evangelistic work in the relatively densely populated community surrounding the school.

The hospital at Gikuki has a strong public-health emphasis. The nurse training is excellent. To combine the resources of the day school, the hospital, and the church in a work for the whole community will greatly enrich the mission program in this center. Therefore, instead of the union normal

(*Continued on page 29*)

# Next Step i

*By* MARK

I HAVE just returned from a visit to Puerto Rico and I have been asked to prepare a statement setting forth my observations. The last time I was on the island was in 1936. Prior to that I visited Puerto Rico every year for over ten years in the administration of the work of the Board of Missions and Church Extension of the former Methodist Episcopal Church.

There have been a number of changes during the past ten years, some very good and exceedingly hopeful for the future, others bad and most discouraging. Naturally, the island has been seriously affected by the war. Since 1940 there has been more money available from war industry in which Puerto Ricans have shared in the higher wages and increased employment, and also because of the presence of a large number of the armed forces who spent their money freely. This has had its good effects, but in the main, and taking the long look, the final results will not be for the good but rather evil. Much depends, of course, upon the developments, now that the war is over.

## A Land of Strange Contrasts

For those who do not know Puerto Rico it should be said that it is a land of strange contrasts. The island is one of exquisite beauty. It has mountains covered with tropical fruits, foliage, and flowers; valleys rich in the production of sugar cane, tobacco, fine apples, and vegetables. For scenic beauty the island cannot be surpassed—it is a gem in the ocean. But in contrast, the ugliness of poverty, disease, filth, and vice among a large mass of the people is one of the most discouraging experiences that confronts a visitor to the island. In this respect, the situation is worse than it was ten years ago. Native villages steaming with filth. Families of twelve to fourteen crowded in shacks not big enough or decent enough in which to keep a good mule—thousands of such shacks crowded against each other in the mud flats on the outskirts of San Juan—are a shocking jolt to anyone who believes in American standards of progress and civilization. On the other hand, it should also be said that the work of evangelical missions is one of the bright spots on the horizon. This needs to be greatly enlarged and accelerated if we are to keep pace with, to say nothing about getting ahead of, the forces of evil that exists on the island.

The meeting of representatives of the West Indies Committee of the Home Missions Council and the Committee on Co-operation in Latin America with the leaders of the evangelical churches in the island, which was the occasion of the visit, marked a new step forward in the making of plans to meet the needs of Puerto Rico. Agreements reached and actions taken by the conference will give a new impetus to the evangelical churches and the missionary work there. The conference was followed by a one-month preaching mission in December, under the leadership of Dr. E. Stanley Jones. The evangelical churches looked forward with great anticipation to the visit of Dr. Jones, and we have every reason to believe that the meeting of the missionary leaders and the visit of Dr. Jones brought new life and hope to the missionary program.

A Puerto Rican hut

## The Problem

In a recent report of the United States Policy Commission of Puerto Rico, the problem was stated as follows. "Progressive landlessness, unemployment, and an implacable growth of population." The problem could not be stated better. Wherever this trio exists the situation is a desperate one, and this is the situation in Puerto Rico. Let us examine this statement as it applies to Puerto Rico and see what are the next steps that should be taken to meet the needs.

***1. Progressive Landlessness.*** The island is very small—about ninety-five miles long and about thirty-five miles wide. Most of the land is steep hillside and ought not to be cultivated, but it is, and the result is that much of it is being washed away. The United States Soil Conservation Service is doing something to arrest this soil erosion, but it will require a much more vigorous attack in order to cope with the problem. Much depends upon the program of land use in Puerto Rico. It is a rural island, there is little opportunity to develop industry for there are relatively few natural resources for industry. More could and should be done to help the people supply their own industrial needs, but when all has been done that can be done, there is no hope that the problems of the island can be solved by industrial development.

The future lies in the land. There was a time when the Puerto Ricans had their own bit of land and raised their food, but now most of the land is in the hands of a few corporations who raise sugar, tobacco, and coffee—mostly sugar that goes into the manufacture of rum. Rum has become the curse of Puerto Rico. Last year the tax on Puerto Rico rum was about eighty-eight million dollars. This was returned to the island and is being spent by the United States Administration in ways that are intended to help and improve the life of Puerto Rico, but as usual, most of this vast sum goes into administrative salaries, red tape, and waste that seem to be inevitable in our present administration of the island. Again I would observe that some good things are being done, but not enough to justify such a large expenditure of funds.

Puerto Rico needs food, the children need milk, but alas, rum is more profitable for those who now own the land. The first and most urgent need there is to get back the land and use it to produce food to feed the literally starving people. This is the first claim upon the land of any country—to feed the people who were born there. This is a Christian claim and the church should now speak in a voice that can be heard on this question.

***2. Unemployment.*** This has always been a serious problem in Puerto Rico and can never be solved within the

economy of the island. As stated earlier the war has helped as it has elsewhere, but in spite of the war needs there has remained in Puerto Rico a vast army of unemployed all through the war period. Now that the war is over unemployment is becoming much more serious. In the cities and towns I saw long lines of young people standing outside the offices of the War Manpower Commission hoping to get jobs.

The situation among the young people is very discouraging. Before the war the up and coming youth of Puerto Rico left the island. Many came to New York City when there were ships sailing and the cost of travel was low. Since 1941 there has been no such opportunity. Air travel has been the only way out, and that has been limited to those with priorities. Moreover, the cost of air travel is prohibitive for most Puerto Ricans. The other factor that has obstructed the emigration of Puerto Ricans is that the United States of America does not want them. During the war we brought into continental United States, under contract with representatives of the United States Government, some 500,000 Mexicans, and about 250,000 Bahamans and Jamaicans to work in our agriculture and on the railroads, but no Puerto Ricans. Why? The answer I received to this question was very clear. When the war was over we could send the Mexicans and Jamaicans back, but if we imported Puerto Ricans we could not send them back.

Much more could be done and should be done to improve employment conditions, but when everything possible has been done, the problem cannot be solved within Puerto Rico. We must look elsewhere for the solution.

***3. An Implacable Growth of Population.*** This word implacable disturbs me. The meaning of the word as given in the dictionary is "relentless; not to be pacified or appeased." I am not ready to accept this without a challenge. I believe that there are ways and means to deal with this problem. The first step in its solution is a program of birth-control education. There are a few spots where this has been tried and the results have been worth while. But in a country that is so dominantly Roman Catholic, and where this church is so violently opposed to any effort toward birth control, it will readily be understood how difficult it is going to be, yet that is the very reason why the other religious forces should take active and immediate measures to help in a program of birth control education.

Another step in this population growth problem is that of sterilization. Many of the doctors, both Catholic and Protestant, are doing what they can in this realm. Not much is said about it, of course, but it is being done. Many of the women are not fit to give birth to children. They are too diseased to begin with, and further, the parents are not able to support them. I visited one hospital where a woman forty-one years old had just given birth to her sixteenth child. Nine of the sixteen were dead. The doctor told me that after talking to the mother about it, she readily consented to have the operation performed and there will be no more children so far as she is concerned.

A third step in the direction of a reduction of population is to deal realistically with the problem of vice. Prostitution is rampant. It was told on good authority that there are some ten thousand prostitutes in the city of San Juan. The problem has of course been intensified during the war years. The very large population increase since 1941 is one for which continental United States is responsible and therefore it should assume the cost. But the problem on its moral side is most disturbing. The streets are lined with women and girls, many of them under fifteen years of age, who are engaged in nothing else but soliciting this evil trade. It would seem that a more rigorous campaign could be waged by the government and church and social agencies against this evil, and it goes without saying that the church should live up to any and every attempt to deal with the problem.

A fourth solution of the population's growth problem is that of establishing better conditions in general. Better health, housing, employment, and improved social conditions would all exert a wholesome influence in the direction of fewer and better children being born.

## Health

No discussion of Puerto Rico would be complete without some references to health. Naturally, the conditions that have been stated will be reflected in serious health problems. The combination of vice, poverty, filth, and malnutrition results in disease and death rates that are as high as can be found in any country that has records on disease and death.

The highest rate in Puerto Rico is from tuberculosis. There are fewer cows now than there were years ago, hence less milk and consequently more tuberculosis. The average amount of milk available is one tablespoon per person per day. About half the population does not know the taste of milk, and even if it were available they do not have the money with which to purchase it. Fresh milk costs about twenty cents a quart. Canned and dried milk is much higher than in the United States and the income of the people is on an average less than a third that in the United States. Again much more could be done. In 1900, there was a population of about 800,000 and some 106,000 cows. Twenty years later the population had increased to 1,300,000 and the cows had been reduced to about 60,000. Today the population is 2,019,000 and there are fewer than 30,000 cows. There are fewer cows because there is less grass because there must be more sugar to make more rum. Therefore, we repeat, there is less milk and more tuberculosis.

More goats would be one way to solve the problem. I visited in a home where this solution was in real evidence. The mother gave birth to her fifteenth child about a year

(*Continued on page 16*)

A Puerto Rican family

# NEWS FLASHES

## AID TO UPROOTED PEOPLES

AN URGENT APPEAL to community religious leaders, councils of church women, and ministers of local churches to increase efforts for aiding uprooted peoples in congested emergency housing areas during the period of reconversion has been issued by the Volunteer Service Division of the Home Missions Council of North America through Miss Edith E. Lowry, executive secretary of the Council.

Pointing out that surveys just completed show that only about twenty-five per cent of those now living in government housing projects and trailer camps in the war industrial areas are going "back home," Miss Lowry called upon local church leaders to provide an expanded religious and social ministry to the people who are remaining in the communities and need to be integrated into the community and religious life.

## NEW LEADERS OF JESSE LEE HOME

It gives us pleasure to report the appointment of Mr. George V. Green, of Seward, Alaska, as superintendent of Jesse Lee Home. Mr. and Mrs. Green have been for sometime residents of the territory. This gives them an insight into its social and economic problems which will be helpful in the huge task of reopening and directing the home. Before going to Alaska, they lived in Sioux City, Iowa. Mr. Green is a graduate of the Illinois Institute of Technology and has had further study at Northwestern University and Morningside College.

## NOTES FROM VISITATION MURIEL DAY AND GRACE STEINER TO SOUTHWEST

We stayed over the week end at Harwood. Quite a few of the staff are new, and it is a joy to see the congeniality that expresses itself between young and old, or new and long-time workers. As the superintendent has said of her staff: "It is the desire of each one to serve as an ambassador of Christ, rather than to earn a living." Harwood has a cosmopolitan student body: fifty per cent Spanish, three Anglos, four Indians, and two Negroes, all of whom need the education under Christian auspices that Harwood gives.

En route to the Navajo Methodist Mission School, we drove over the desert two hundred miles to the Indian School. As usual, we found a happy family here. We also had the experience of visiting Bisti, the trading post, where, in the shadow of a hill, we plan to build the community center through the Crusade for Christ. We learned that recent figures give the number of Navajo children of school age as 21,000, with only 4,000 in school. Our community center should include rooms for primary children as well as living quarters for two workers.

En route from Bisti we met Mrs. D. C. Burd in the mobile unit (carrying a portable victrola and organ), and, after our lunch on the desert, we went on with Dr. and Mrs. Burd (directors of religious education); Miss Dunker, the nurse; and the high-school student who served as interpreter—to stop at Burnhams, a rancher's former house. Here the nurse spread a towel and medicines and awaited the arrival of the Navajo men, women, and children who came across the desert in their colorful attire to seek the nurse or to attend the community and religious service under Dr. and Mrs. Burd.

## DEDICATION OF GEORGE O. ROBINSON SCHOOL

The dedicatory service for the new buildings at George O. Robinson School, Puerto Rico, will be held February 10. Among those expecting to attend the service will be Bishop Charles W. Flint, Mrs. W. H. C. Goode, Mrs. Foss Zartman, Mrs. Fred C. Reynolds, Mrs. Harold S. Metcalfe, Mrs. Annie E. Kresge, and Miss Muriel Day.

## A SILVER ANNIVERSARY

This is the silver anniversary year in the history of Migrant Work under the Home Missions Council. It was in 1920, less than two years after World War I, that this work was begun. Conditions among the migrants had reached such an appalling state that church groups were moved to make it one of their Christian responsibilities. Today the Home Missions Council reaches migrants in twenty-five states. However, migrants are to be found in every state in the Union, and the task that looms ahead calls for further expansion. The Council has a forward look in its eye. One has the feeling that its goal may be to extend its ministry to the whole four million which the government believes are required at present to harvest and process our crops.

A twenty-fifth anniversary calls for a special kind of celebration. The council hopes to raise a thousand dollars for each year of its service to purchase five mobile units for its migrant work. These will be used to make available for the migrants opportunities similar to those enjoyed by people in a settled community: worship services, Sunday schools, pastoral ministry, schools, child-care centers. The Woman's Division voted a special appropriation for this important service during the annual meeting of the Division.

## CAPPING SERVICES

Two interesting capping services for nurses have recently been held in institutions of the Woman's Division of Christian Service: capping service at Brewster Hospital, Jacksonville, Florida, and for students at Lucy Webb Hayes Training School of Sibley Memorial Hospital and American University, Washington, D. C. At the conclusion of the service the nurses of each group give the Florence Nightingale pledge.

Capping service at Brewster and Sibley Memorial Hospitals

## EWHA COLLEGE CARRIES ON

A five-page letter has just arrived from Helen Kim, president of Ewha College. It tells of the difficulties which faced the college during the war years—terrible days of adjustment in the curriculum, finances, et cetera. The full story will appear in a later issue of THE METHODIST WOMAN. Miss Kim writes:

"After the liberation of Korea, Ewha had only one course to follow. All the former courses of study that had been stopped by the Japanese were restored. The new course in public health was changed to a medical course, and courses in pharmacy and in fine arts were started anew. We made the beginning of growing Ewha College into a university.

"When we reopened the college on October 22, we had to use the gymnasium floor to seat all the students. Our auditorium cannot accommodate our entire student body. We have about nine hundred, and all the buildings are full. We have over sixty girls on the waiting list to get into the dormitory. What are we going to do next year when another class comes is something for you to think about, because our wisdom alone cannot solve the problem.

"We have a fine faculty of about fifty people. Many of the old members have returned and some new ones are added. The group represents wide range of educational experiences, for we have graduates of the colleges and universities of the Oriental countries as well as of the United States. But most of them are overloaded.

"In the way of personnel, both to relieve the present staff as well as to get ready for next year, we need all our former missionary faculty members back at the earliest possible date. And as soon as you can recruit, we need at least one specialist for each of our new courses—medicine, pharmacy, and fine arts.

"Please allow me to make some personal remarks before closing. All of these years of silence have meant a real experience of appreciation for the value of human ties that transcend space and time. Your prayers upheld our common cause, and I was conscious of it all the time. Only this consciousness was what made me feel strong and brave even in the darkest hours. So many times I have been advised by friends as well as enemies to give up the struggle. Why endure humiliations indefinitely was their good reasoning. But every time the picture of a chained watchdog popped up in my head and my determination to keep my post until death became stronger. Abuses and teasing will not cause a watchdog to desert his home while his master is away. While you were away, and while the Ewha constituency here in Korea were all scattered, I could not leave the place even for a single day or night. But this was not a difficult thing to do because your fellowship had always given me the necessary strength. And every adversity was welcome and made the most of, so I want to thank you all for your generous support.

"I also want to thank you and your people for the precious gift of freedom and independence that your army has brought us. Untold sacrifices are behind this gift, and we want to be worthy of it. But we are like children on a holiday, not fully realizing the responsibility of freedom, but only enjoying it overfully. Gradually we are regaining our normal sense. We will learn and grow worthy of this sheer gift and will come up to your expectations probably slowly but surely. With grateful and humble hearts we beg you to be patient with us and continue to help us until our common goal is reached. The page of history that records the liberation of Korea through your army, your government, and people will forever stimulate and heighten the sense of responsibility on the part of its readers. It is hard to imagine anything that can excel the beauty and the wonder of it."—*Helen K. Kim.*

## EXTRACTS FROM LETTERS MISSIONARIES IN INDIA

"But it is good, so good to be back in India. I see changes. Two fine Indian girls, officers in the services, shared my compartment on the train from Madras to Delhi. From them I heard a new voice of Indian womanhood. Both were Christians, one a Methodist. On the bus from Lahore to Srinagar, three highly educated Nationalists, two dressed in the hand-woven white khaddar, spoke plainly of their aspirations for their country. We are in the midst of a living drama here in India. Its end is not clear yet. Surely the problems are colossal. I am glad to be having a small part in training Christian leaders."—*Marian Warner.*

"In Calcutta we have two Bible women. They visit the homes of Christians, especially the members of Hatibagan and Central Church. They also visited the sick in hospitals. I always go with them. This year my eyes have been opened to the demands of work which we need to do in Calcutta. Calcutta is full of people and the streets are filled with cars, trams, and rickshaws—very different to what it used to be. This year we are holding meets in different homes. The women appreciate these meetings and they are a help in developing their Christian life."—*Susanginee Das.*

## SILVER ANNIVERSARY AT COLEGIO BENNETT

Bennett was inaugurated in March of 1921, so we are now completing our twenty-fifth year. October 12 was chosen by the faculty as School Day because that was the day (way back in 1912) when I discovered Brazil. This year I completed thirty-three years in the service in Brazil.

On *the day* a beautiful bronze plaque, designed and given by our splendid art teacher, Manoel Castro Filho, was inaugurated. It is set into the wall of the veranda of the Erasmo Braga (Junior College) building. It represents, in relief, Humanity receiving gifts brought by the Arts, Letters, and Sciences (all graceful Greek figures) and has an inscription in which my name is linked with that of Colegio Bennett. You may imagine how highly I prize this homage. Following this ceremony, the primary children, under the direction of their physical education teachers, presented a demonstration.

As a mark of esteem and appreciation of the school, a fund was raised to complete the installations of our beautiful Tucker Auditorium, parents, teachers, and friends contributing. Up to the present about $2,500 has come in.

All of the festivities have been well attended and our hearts were made happy by the sight of the enthusiasm and joy of former students.—*Eva Louise Hyde.*


**The ASSEMBLY BULLETIN**

**to be issued in one volume at the close of The Assembly**
**APRIL 29-30, MAY 1-2, 1946**

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# A DAY OF DECISION

## A MESSAGE FROM THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

*For Race Relations Sunday and Brotherhood Month*

FOR HE THAT LOVETH not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.—I John 4:20-21.

*This is a day of magnificent opportunity!*

The war has ended. The nations have committed themselves to co-operate in seeking to maintain justice and peace; men of many races have been comrades in arms and now are returning to their homelands with a new sense of the oneness of mankind.

*But this is also a day of deadly peril!*

Though the war has ended, insecurity prevails widely and hunger stalks in many lands. Though foreign foes of democracy have been defeated, the victorious nations are often tolerating flagrant and vicious denials of democracy at home. In every country selfish national interests are resisting the spirit of international and interracial co-operation, and the fear of another and incomparably more devastating war brings despair to the hearts of men every where.

This crisis is deepened by the solidarity which is rapidly growing among the disadvantaged peoples of the world, especially the non-white races—a solidarity which holds both the hope of an ampler justice and the danger of a vastly more disastrous conflict than the world has ever known. One thing is certain: the doctrine of racial superiority in the modern world is dynamite. When we consider racial tensions today we are not dealing with some local or sectional or even national difficulty which, however serious, has strictly limited consequences. We are dealing with a situation of world-wide scope and, as war becomes more destructive, of literally terrifying possibilities. Either we find a way of destroying the antagonisms of race and the lust for power, or we shall be destroyed by them.

*This is a Day of Decision for America!*

Shall we set our faces toward the future by forgetting our provincialisms of race and class in a new awareness of the reality of human brotherhood? Shall we determine that justice shall no longer be denied any citizen of any country, whether in forum, polls, courtroom, or market place? Shall we welcome all our returning war personnel, including those of Negro, Indian, Mexican, Jewish, and Oriental ancestry, who have been fighting for democracy abroad, into a revitalized democracy at home?

Shall we point the way toward a true interracial community by renouncing all injustice, inequality of opportunity, and all compulsory segregation? Shall we demonstrate this in our individual and group life?

*Or—*

By turning our backs upon the very ends we have been struggling to attain, by cherishing our prejudices above our principles, shall we turn victory into defeat, the soldier's pride into bitterness, and shut the door upon the hopes of mankind?

*This is a Day of Decision for the American churches!*

We have a mandate under God for bringing the nation to repentance for its denials of justice to many of its own citizens and for leading the way toward a new order of human brotherhood. But the church cannot fulfill this obligation unless it first recognizes and repents of its own failure to fulfill the law of Christ in its own life. How can we lead till we become followers of Him?

*This is a Day of Decision for every Christian!*

Let us examine in God's presence our words, our deeds, our thoughts. Are we ready to sacrifice every prejudice, pride, and interest which stands in the way of a universal human sympathy and the complete sharing of life with all our fellows? Nothing less than this is demanded by the desperate times in which we live. Nothing less than this is our duty under God.

### What Churches Can Do

Demonstrate in practice and policy their belief in the worth and dignity of every human being.

Include in services to returning war personnel all veterans of whatever race, creed, or national origin.

Open membership and fellowship with no barriers on account of race or national origin.

Have persons of different racial and national origin teach in church schools and lead in other church activities.

Sponsor study groups, forums, fellowship in worship, and other interracial means through which men learn co-operation in meeting common needs and mutual interests.

Give support to the doctrine of brotherhood by standing against discrimination on account of race, creed, or national origin in employment, education, housing, recreation, etc.

Urge by petition and all possible means our government to stand for independence or self-government of colonial peoples within a fixed term wherever practicable, and in the meantime insist upon genuine international trusteeship through the United Nations Organization.

### What Individual Christians Can Do

Examine their own heart and mind for lurking prejudice and hostility toward persons of other racial or cultural groups; and refrain from judgment about them without understanding the facts involved.

Practice in daily contacts personal beliefs of the human value and dignity of each person.

Enlist for definite tasks to promote interracial brotherhood in the organizations and activities of your own community.

Become informed and active in legislation for permanent fair employment practices in your state of the nation.

Work to see that policies and practices of racial segregation are removed from the armed services of our nation.

Keep in touch with agencies that are working in the field of better race relations, and keep informed on the question through their literature and programs. Social Action Departments of some church denominations are active.

The strong should protect the weak

# World Day of Prayer

## AND THE KING OF GLORY SHALL COME IN

(Being an Account of the 1945 Observance of the World Day of Prayer)

**By MARGARET T. APPLEGARTH**

THIS IS THE RECORD of His quiet entrance on one day last year, when there were no time limits and no clime limits, no race limits, no space limits; a Navy transport undoubtedly providing the most unusual World Day of Prayer setting. As far as *space* goes, this transport tossed the mid-Pacific. Below decks there were no *race* limits as sixty-eight women (Chinese, British, Canadian, American) met while the roar of engines and the racket of children playing in the corridor outside made it difficult to hear. Fifty of these worshipers had just come from China, so they unburdened themselves of their mounting concern for their beloved countrymen, their amazed joy over the fortitude of Chinese Christians. Sixteen from India voiced petitions for their restless land of deep discontent; one was from Burma, one from Malaya; as they prayed for this world church it was as if He walked upon the water once again, saying, "Peace, it is I!" Wrapped in thoughts of good will they sat in that noisy room with all their thoughts centered on the verse chosen to describe their own state: *"The Lord giveth the word; the women that publish the tidings are a great host"*—for they themselves represented twenty-two different churches and missionary societies!

Out of Africa come many equally convincing proofs that the King of Glory has come in; for what else could have made the women of the Dondi church go straight to their minister from the Day of Prayer service last year, their dark faces alight with sympathy as they said they had just heard that the village of King George in England had been bombed, so they wanted to send their Day of Prayer offering to the poor homeless people in that "village"—and here it was! (Two hundred Angolares—about $11.12.) They had written a letter also:

"We send you our warm greetings with the hope that you are well. We are well. We have heard of your hardships you are seeing and of your distress of mind. And so we, the women of our Lutamo Church, said: 'We will send a little gift to help our children there who have been left orphans because of the war.' Our friends, the main thing is this, namely: Even though you have many hardships still have faith in the Lord Jesus, praying to Him with perseverence day by day. Our friends, even though we do not see one another face to face, yet we can know each other through the conversation of our hearts. And now, our friends, we close with very great love. Farewell with love. We are,

(The Women of the Church of Christ at Dondi—Lutamo.)"

In spite of bombs and devastation down in their valleys, from the Burma border came reports of the Day of Prayer written on odd scraps of paper from 120 scattered villages: "Scarcely anyone has ever been outside these hills, yet the idea of being linked up with all the world in prayer has made a direct appeal. The Burmese believe in prayer with all their hearts, and sent gifts to show their happiness."

From one such refugee meeting "somewhere in the Malay Peninsula" comes this exquisite example of genuine intercession (which Bishop Brent defined as "loving your neighbor on your knees"):

"We are very little people here, pretty stupid. Only yesterday we heard You have another church somewhere else, over the water, in terrible trouble like ours, scattered, and no building any more. We don't know the names of anywhere else, but You know; so please don't forget both our churches, Lord God, for we love You very much. Maybe we can't serve You right, now that we have no building; could You please come and tell us, so we can do the best we can, at once. Indeed we will! Help us to hear You in the Bible. And if there are really Christians anywhere else in terrible troubles like ours, You go help them, too, for we know there is enough to go around."

The only Protestant missionary in South China, *"Blocked but Singing,"* was cut off from the outside world, but wrote in March, 1945: "Many fine trained Chinese came here as evacuees; church services crowded; did not get the Day of Prayer program, but went ahead with preparation for it. More glad than ever that I came back when I did; sure that I am where God wants me to be. I feel like singing all the time!"

Honolulu: "Observance held in lovely Chinese Christian Church; worshiping side by side were Filipinos, Japanese, Chinese, Portuguese, Negroes, Hawaiians, many soldiers and sailors from U. S. A. This hour of intercession a refuge from war—God's way is peace."

Alaska: Sitka (five hundred attended; Sheldon Jackson School held nursery for small children so mothers could be free). Seward ("service lovely and inspiring." First meeting ever held). Ketchiken (seven denominations used "Handbook" suggestions for radio, newspaper, church bells, civic organizations, USO.! Their High School Assembly led by a Coast Guardsman). Juneau (had all-junior choir from all churches).

After all these evidences of deep beauty you may be wondering if there is no hint of the King of Glory coming into a home more like your home: you who are neither refugee nor prisoner nor migrant, but an everyday church woman on an everyday street! Last February two women did unforgettable things so naturally that you can read into their deeds long years of quiet discipline. The first lady wrote from Germantown: I am a shut-in, and so (*and so!*) I wanted to send in my offering. A friend here increased my interest. This check of fifty dollars from such a frail invalid of eighty-one led to the discovery

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## WORLD DAY OF PRAYER

(*Continued from page 15*)

that for ten years all of her purse and all of her house had always been open to strangers in need; whether Jews! Japanese! Armenians! Russians! Americans! *"And so"* her adoption of the entire World Day of Prayer for the first time was just a natural next step. The second lady does not even dream we know of her, but someone from a near-by town described a committee meeting in Manhattan, Kansas: "It took about an hour to go through program. When a short season of prayer was held, the lady in whose house they were meeting broke down; she apologized, saying: *Just before you came here today I had a wire saying our son had been killed in Germany; and now I have to go and let the rest of the family know!"*

## NEXT STEP IN PUERTO RICO

(*Continued from page 11*)

ago. The child continued to be sick and was taken to the clinic. The doctor told the mother, "This child is going to die unless it can get a quart of milk a day." The father replied that it was impossible. He was earning only an average of seventy-five cents a day, and there were twelve mouths to feed. The missionary came to the rescue and said, "I will give you a goat if you will take care of it and feed this baby." The baby is still alive and in good health.

Mrs. Tugwell, the wife of the present governor, has done a good job in establishing some two hundred milk stations in Puerto Rico. I visited some of them and saw the spindle-legged, emaciated children that are able to get a quart of milk a day and are now on the way to better health.

The problem of health is further intensified by the conditions of sanitation. The land is poisoned due to the absence of proper toilet facilities. Most of the hookworm and sprue is due to this condition of the soil. The mass of people do not wear shoes; they cannot afford them anyway. The hookworm takes refuge between the toes, penetrates the skin, and finds its way into the bloodstream. It also gets into the vegetables and unless strict precaution is taken in the preparation of the food, the worms find their way into the body through the food. It is estimated that some ninety per cent of the population is suffering from hookworm. This, together with the lack of sufficient nutrition, is responsible for the lack of vitality and the consequent high disease and death rate. But in spite of the high death rate the population continues to increase rapidly.

There is a serious lack of doctors in the island. There are nineteen municipalities with from 6,000 to 16,000 population without a doctor, and of course there is no doctor available in the rural areas. The denominational hospitals are doing a splendid job, but they do not touch more than a fringe of the population.

### Emigration

In the light of all that has been stated it must be clear that there is no way to solve the problem of overpopulation short of encouraging and assisting a large proportion of the people to emigrate. When everything has been done to improve conditions in Puerto Rico, when the best possible internal economy has been established, there will be twice as many people in Puerto Rico as can be provided for in a way that will insure health and a reasonable economic prosperity.

It will be necessary to get about half of them out. Where to put them would, of course, be as difficult a problem as to pursuade them to leave. That we could absorb them in the United States there is no question so far as land and economic resources are concerned. There are some 300,000 in New York City already, and they are integrated into the life of the city so that it is almost impossible to pick them out. We could get half the population out of Puerto Rico any time we really set ourselves to the task, and until this is done there is not much hope for the island.

### Recent Experiments

During the war some very interesting experiments have been carried on in the realm of rural construction. There are projects—one called "Zalduondo," at Luquillo, under the Friends; one at La Plata under the Mennonites; and another at Castaner under the Church of the Brethren. There are Civilian Public Service Projects where the conscientious objectors were placed. The Puerto Rico Reconstruction Administration has been concerned with these projects and responsible for general supervision. The projects consist of some two hundred and fifty families each. They have small plots of land and a house which they are being helped to buy. There is a hospital in the center, and clinics are provided in the outlying areas. Programs of recreation and education are also developed. The conscientious objectors are employed in all these activities.

These projects have already demonstrated the possibility of changing the life of the people constructively and should be continued now the war is over. Some of the evangelical mission boards have become impressed with the results and are making plans to develop similar projects.

### Education

Considerable progress has been made in the realm of education. Enrollment in the public schools has increased from 34,000, in 1901, to 286,000, in 1940. But having said this, we proceed to say that some fifty per cent of the children of school age do not attend school. Drastic steps need to be taken to solve the problem of illiteracy. There can be little improvement in matters of religion until literacy increases. Protestantism requires a basis of education on which to make progress. The church should exert itself to secure a more vital program of public education in Puerto Rico.

### Religion

Another next step in the interests of Puerto Rico is more and better religion. As already stated, Puerto Rico is cursed by a Spanish Catholicism that has steeped it in superstition and poverty. The evangelical churches have done a good job so far, but they must go further and more rapidly along the lines already indicated. Puerto Rico needs a religion that will help her live as much as she needs a religion to help her die. The hope lies in the evangelical churches. They have seen the handwriting on the wall, and now know that nothing less than a living, vital religion that will include all of life will be sufficient. The evangelical churches are making plans to move out in the direction of the more abundant life for the people. During the past twenty years there has been fine co-operation among the denominations with an assignment of territory.

The time has now arrived for another forward step toward a united church in Puerto Rico. Such a united impact is necessary if we are to make progress in the presence of a dominant Catholicism. Puerto Rico offers an outstanding opportunity to demonstrate the possibility of Christian unity; only thus will Protestant forces be able to validate the claim of their oneness in Christ who is "the way, the truth, and the life."

# Peace Through His Cross

*By* **MRS. GAITHER P. WARFIELD**

**"For Jesus' sake have we taken up this Cross, for Jesus' sake let us persevere in the Cross. He will be our Helper, who was our Captain and Forerunner."—Thomas a Kempis, *The Imitation of Christ.***

IT IS A CHARACTERISTIC of the human mind—also its tragedy—that it takes the rarest grains of thought and turns them into the chaff of shibboleths. Worn smooth by constant use, they glibly reel off the tongue, stirring neither mind nor heart. "The Cross of Jesus," "for the sake of Jesus" . . . to many have become by now empty sounds, an almost unintelligible formula. And yet we are living in times when it is imperative that we should understand these words. Used as a magic incantation, they can only lead us further on the road of destruction. Spoken with understanding, they—and they alone—can save the world.

Throughout the ages people have taken up arms "for Jesus' sake." Whether it was a Crusade against the Saracens, the Holy Inquisition fighting heresy, or the war to end all wars, men have inflicted and suffered pain and death in the name of Jesus. The apparent causes may have varied, the watchwords may have changed with times, but the underlying motive of these struggles was always the same. This was the burning desire for a better life, for more happiness. All men unconsciously yearn after what is personified to us, Christians, in Jesus. And so it is not altogether strange that so many wars have been waged in his name. The human heart often finds short cuts to truths that the brain has not yet discovered.

The sacredness and dignity of the human soul, the freedom of body and spirit, enlightenment, justice—Jesus died for these. "For the sake of Jesus" simply means: to live, maybe to die, for these values. To the Polish people this meaning was revealed in bloody violence by bombs, execution squads, and concentration camps. A Polish woman who had been an atheist before 1939, said to me a year later: "The flames of burning Warsaw showed me plainly that only the love that Jesus teaches can be a safe foundation for our world. It is hopeless to build a new society unless we do it according to his principles." To this woman the word "Jesus" was not an empty sound. It had been almost literally burned into her heart. Though an ordinary woman, neither especially courageous nor heroic by nature, she joined the Underground. She gave her life "for Jesus' sake," and, like countless other men and women of Poland, she took up his cross, believing in the values for which he had died.

The war has multiplied such examples of personal victory. These, however, do not imply that the kingdom of God is at hand. The struggle continues. Jesus said, "I am the way." To the faint heart this may sound discouraging. For doesn't *a way* mean a long journey, painful trudging on weary feet, a burden that cannot be laid down? A way is not a goal, a place where one comes to rest. Those who have taken up the cross must understand that it demands constant vigilance, toil, and sacrifices. We have hardly overcome the monster of Fascism when oppression springs up in other forms. The Lutheran pastor doomed today to a slow starvation in Latvia, the Polish underground fighter in a Siberian concentration camp, the Jewish colonist in Galilee, guarding his little orchard, rifle in hand, show us that the struggle is not ended. We Christian women cannot enjoy peace of mind as long as such glaring injustices exist.

With most of us the initial enthusiasm of our faith does not last. In our Protestant concept Christianity is not an ecstacy, an emotional jag, but a way of living. There was nothing spectacular in such a faith and its very normalcy makes it somewhat monotonous and hard to persevere in. To give ones life in a blaze of enthusiasm, to fling it away dramatically in a magnificent gesture, would come fairly easy to most. But to keep at the humble task day after day, and yet to keep the vision and inspiration; to see the goal through the dust of humdrum occupations, that requires the greatest effort. In the days immediately following Pearl Harbor there were many mothers who found sufficient strength to say, "Son, you must go where they need you." Today these same mothers repeat with impatient insistence: "When is my son coming back? Will he be home by Christmas?" After days, weeks, months of anxiety and heartache, their heroism is spent. Maybe their sons are still needed as much as the day they left. Maybe without them the world will plunge into another holocaust. They do not care. They only know that they are tired and lonely. They cannot persevere any longer.

And how hard to remain steadfast in the face of crushing defeats. After the fall of France, after every major setback of the Allies, a wave of suicides would sweep Poland and other German occupied lands. Without faith in a better future, ultimately defeated, many preferred to die. Spiritual suicides litter the highways of life. They are those who in the face of seemingly overwhelming odds have given up the struggle for the Kingdom. Whenever a feeling of futility, and the realization of our inadequate means begins to paralyze our will, let us remember that we have a Helper who is able and anxious to aid us. His promise to guide and sustain us is not an illusion.

For six bitter years the Polish people bore the cross they had voluntarily chosen. Neither hunger, cold, nor persecutions could break their will. Faith in their ideals gave them strength. Concentration camps, like the arenas of old, proved once again that those who had vision and faith could not be broken and that even in death they could find a triumph. Dr. Karol Kulisz, one of Poland's great Christians, who was tortured to death in the dread concentration camp of Oswiecim, whispered in his last conscious moment: "I thank thee, Father, for thy love and blessings. . . ." To him, the Helper's promise was a living reality.

*(Continued on page 21)*

Ewing Galloway

# DAY APART SERVICE*

## *Title:* "We Kneel, how Weak! We Rise, how Full of Power"

Ewing Galloway

### A Quiet Time

"THIS SILENT, listening day may be a deepening day. During such a period the roots of one's being may go further down than ever before and fasten more surely about the Foundation Rock of Life—God—than one had previously thought possible. There is an unsuspected wonder in a day given to group worship, study, and listening."

Choose a day during Lent for this quiet time. Go to it with determination to ask new blessings, to know a deeper peace, to receive more power for Kingdom work for Christ.

"O Lord, revive thy church, beginning in me."

"Blessed are they that enter far into inward things and endeavor to prepare themselves for the receiving of heavenly secrets."—*One of the Saints.*

### Suggestions for the Conduct of the Quiet Time

Select a quiet, worshipful place with light enough to read comfortably. Plan a worship center which will be conducive to meditation. Have organ or piano for the hymns and the soft music which closes every study period.

Provide a table with different translations of the Bible, and additional King James versions for people who forget to bring their own. Note paper should be handy for people to write out their thoughts during the study time. Everyone should have her own copy of *The Quiet Time*** and a *Methodist Hymnal* from which to work. A basket with a little sign on it, at the rear of the room, will provide amply for this small expense.

Participants should arrive in a silent, thoughtful spirit after preparation by prayer and reading at home.

The time is three hours (10 to 1 o'clock, or 12 to 3, or 1 to 4). It may be shortened by giving less time to the study.

The opening period may be fifteen minutes and remarks by the designated leader should be very brief, but friendly and warm, making everyone feel at ease and helping the silence to be a light, easy one, not heavy or dolorous. Study periods are twenty-five minutes long, closed by soft music. At this time participants rise and sing a verse of theme hymn, or, if necessary, to leave the meeting, do so at this point.

*Spoken Meditation.*—By the leader or a person chosen in advance to speak on a deeply spiritual note—challenging participants to new surrender and more complete dedication of self to Christlike living.

Since there is no other speaking after the introduction until time for Intercessory Prayer, the voice is an agreeable change.

### Service

OPENING—Soft music (before the hour set. Begin promptly).

PURPOSE AND SPOKEN MEDITATION—The Leader (about twenty minutes or less).
(Proceed with announcement.)

CALL TO WORSHIP—Responsive; *Hymnal*, page 508.

HYMN—"Spirit of God"; *Hymnal*, page 179.

PRAYER—For the Spirit of Worship; *Hymnal*, page 510.

SILENT STUDIES.

No. 1—PRAYER

QUESTIONS—

1. Is prayer a necessity in your life?
2. Do you feel a consciousness of talking with God when you pray?
3. Are your prayers answered?
4. Have you ever felt the skies were brass? Unable to reach God?
5. Does prayer have a definite influence on your life?
6. Have you ever been taught to pray? Or studied prayer?

A QUEST—

Pray for guidance and enlightened eyes as you read Psalms 66:18; Psalms 51; Mark 11:24-25; Luke 11:1-13; John 15:7; I John 1:9; James 1:22; 5:13-18; Revelation 3:20.

A QUIET TIME—Meditation.

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make.
What heavy burdens from our bosoms take!

* This service has been prepared by Mrs. Walter C. Wagner, Secretary of Spiritual Life in Philadelphia Conference; and Miss Hannah Miller, former member of the Board of Trustees of the Woman's Home Missionary Society and a Bible teacher.

NOTE—If *Methodist Hymnals* are not available, hymns should be carefully selected from whatever hymn book is accessible. Select hymns that are worshipful.

Reprints of this service are obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

** Obtainable at Literature Headquarters and Distributing Offices. Price, 25 copies for 10 cents; 50 for 15 cents; 100 for 25 cents.

We kneel, and all around us seems to lower.
We rise, and all the distant and the near
Stands forth in sunny outline brave and clear.
We kneel, how weak! We rise, how full of power!
Why therefore should we do ourselves this wrong—
Or others—that we are not always strong,
That we are sometimes overborne with care,
That we should ever weak or heartless be,
Anxious, or troubled—when with us is prayer,
And joy and strength and courage are with Thee?"
—*Richard G. Trench.*

—From Hills Collection, *The World's Great Religious Poetry.* (Macmillan.)

PRAYER—*Methodist Hymnal:* page 508, Calls to Prayer; page 511, Words of Assurance and Promises. Soft music.

HYMN—Verse 3, *Methodist Hymnal,* No. 179 (to be sung by all).

## No. 2—LIFE OF CHRIST

QUESTIONS—

1. Do you study the life of Christ during the forty days of Lent, and really observe Holy Week in your own life?
2. Do you know more *about* Christ than you do of Christ *in* you?
3. Do you obey Christ's teachings and his command—"Follow Me?"
4. Have you ever experienced definite results from using Bible verses in times of temptation and fear, for guidance, etc.?
5. Is Christ The Way—The Truth—The Life to *you?*
6. Is Christ *real* to you, and do you know and love him better year after year?

A QUEST—

Pray for His presence in you as you read Matthew 7; John 17; I John 5:11-21; Romans 12; Revelation 1:1-20; 3:20.

A QUIET TIME—Meditation.

"Christ of the Upward way, my guide divine—
Where Thou hast set Thy feet may I place mine,
And move and march wherever Thou hast trod,
Keeping face forward up the hill of God!
Give me the heart to hear Thy voice and will,
That without fault or fear I may fulfill
Thy purpose with a glad and holy zest—
Like one who would not bring less than his best."
—*Walter J. Mathams* (*Hymnal for American Youth*).

PRAYER—*Methodist Hymnal:* 113, 162, 348, 259, 95, 234.

HYMN—*Methodist Hymnal,* No. 179, verse 4 (to be sung softly).

## No. 3—QUICKENING OF ONE'S SPIRITUAL LIFE

QUESTIONS—

1. Which of the fruits of the Spirit needs quickening in your life? (Galatians 5:22-23)
2. Have you increased spiritually in your growth this past year?
3. What hinders your spiritual growth?
4. What is your responsibility in making family, home, community, more Christlike?
5. Is the missionary motive active in your life?
6. Are you "light," "salt," "a fruit tree?"

A QUEST—

First pray for spiritual guidance as you read Psalms 1; Luke 2:52; Galatians 5; Ephesians 6: 10-18; Philippians 4; Colossians 3:1-17.

A QUIET TIME—Meditation.

"Grant us, O Christ, the knowledge and awareness of
The power to change our lives.
Make us to rightly portray Thee.
May we strive never by word or deed to deter others
From seeing Thee or in any way to befog the image of Christ.
May we be dynamic Christians
Courageous and strong in the stress of life—
Give to us an enlarged vision of Thy purpose for us,
And withal a Christlike poise and peace.
Help us to know Thy sustaining power.
Imbue us with a divine discontent—
Help us to live at our best."
—*Estelle G. Tappen.*

PRAYER—*The Methodist Hymnal:* 342, 230, 228, 225.

HYMN—*Methodist Hymnal,* No. 179, verse 5 (to be sung softly).

## No. 4—NEW LIVES FOR OLD

QUESTIONS—

1. What does "newness of life" in the Communion Service mean to you? (*Hymnal,* Corporate prayer, page 523.)
2. Does steam power, electric power, atomic power seem more powerful and wonderful to you than *spiritual power?*
3. Are you as conscious of the fact that *you* must have a new spirit within you as you are that others should?
4. Do you feel it is an absolute imperative that the church, the home, and *you* need a new birth—a revival—a consciousness of God's Holy Spirit within?
5. Are you as concerned about *spiritual,* life-giving resources as you are about material resources?
6. Does the prospect of a new car, a new refrigerator, a new fur coat thrill you more than the New Life Movement?
7. Suppose everyone in your church had shown just as strong a passion for righteousness as you, how much nearer would the kingdom of God be in the church and in the world?

A QUEST—

Pray for guidance as you read John 3:1-16; 4: 1-26; Matthew 5:6.

A QUIET TIME—Meditation.

Think what the New Life Movement—the New Evangelism—must mean to you, if it is to mean anything to the church.

PRAYER—Read prayerfully: Hymns 25 and 114; page 632, Second Reading; Prayers, page 515, for the church; Prayers, page 516, for evangelism.

(*Continued on page 29*)

# PEACE PERFECT PEACE

## Through Our Missionary Education and for Our Service Men and Women

*By* MRS. JOHN W. WARREN

PEACE, PERFECT PEACE, with loved ones far away?
In Jesus' keeping we are safe, and they.

*Meditation*—during the playing of the hymn (*Hymnal,* No. 454).

"I hear my people crying
In cot and mine and slum;
No field or mart is silent,
No city street is dumb.
I see my people falling
In darkness and despair.
Whom shall I send to shatter
The fetters which they bear?"[1]

*Call to Worship*—(in unison).

"Send down Thy truth, O God:
Too long the shadows frown;
Too long the darkened way we've trod:
Thy truth, O Lord, send down.

"Send down Thy love, Thy life,
Our lesser lives to crown,
And cleanse them of their hate and strife:
Thy living love send down."
—*Edward Rowland Sill.*

*Hymn* (*Hymnal,* No. 465).

*Scripture Lesson*—Matthew 25:31-46.

*Meditation*[2]: As we meditate on this scripture we are struck with awe and fear, for the tremendous picture before us is one of universal judgment. The words coming from our Judge and King are on the one hand the beautiful ones, "Come, ye blessed of my Father," and on the other the stern ones, "Depart from me, ye cursed." Separation, reward, condemnation, are all in our minds. We most naturally ask, Why the separation, the reward, the condemnation? That remains largely unanswered. However, we do know that there was separation, even though the wicked or the righteous knew not exactly the reason.

Perhaps it would help us to recall the happenings previous to the time of these parables of judgment. Calvary was less than three days away. Jesus had spoken words of warning and guidance to the multitudes. He had exposed the shallowness of the concept of righteousness of the religious leaders of that age. He had looked with heartache at the city and its people who had rejected him and his way of life, and now his public ministry was coming to a close. There were still words of comfort and counsel concerning last things that he must leave for his beloved disciples.

They had departed from the Temple. The beauty of the stately buildings was still in view and was much in their minds as they sat on the Mount of Olives that day. We most naturally would expect the conversation to center around the Temple, its services, and all it had meant to the then known world. However, when we look at the language used, our minds are carried to more distant events. We see not only the destruction of the Temple, Jerusalem, the end of the world which then was, but the end of all things. The words spoken were surely not only words of guidance for those around Jesus that day, but for the whole church through the whole world to the end of time. Therefore we should feel that these words in this parable of judgment are as much for us, for you and for me, as for those who heard them on the Mount of Olives. Most certainly he expects that they will be food for our souls and influence our conduct, and not simply arouse our curiosity or satisfy our pet theory. We do certainly feel that the very practical truth in this parable is that we do have a great work to perform before that day arrives.

Still we ponder—Why the separation? Was it because of well done or poorly performed work? Was it merely the showing or failing to show a kindness to the poor? (We do know that he accepted this kindness as done unto him.) Or is there a deeper warning for us? That race of his day had a wonderful religious heritage. They had a new concept of God, a God whom other nations did not know.

Are we different today? We, too, have a wonderful religious heritage, we have grown much in the same concept of God in these two thousand years, we have accepted the Fatherhood of God and the brotherhood of man, we believe in Christ as a personal Saviour, a Saviour for all the world alike. Yes, we say we believe God loves all his children, be they red, yellow, black, or white, but are we sensitive to their needs? Do we care? As Dr. Edwin Lewis says: "These children, whom God loves, do not know the God that loves them: this God, Father, Saviour, who can and does say, 'Come unto Me,' 'Let not your heart be troubled,' 'My peace I give unto you'; this God who can and does show us a new way of life and a new meaning of life, who can bring peace to our individual soul and to the souls of all men, in all places, under all conditions." Have we no obligation—no compassion? He need only be lifted up. His power will attract.

Shortly after the battle of Iwo, a young marine wrote these words, "I have found God out here, not with all the usual 'trappings,' but I know he is near. Sometimes I can almost feel his breath. Now I am not afraid."

A mother, whose son had made the supreme sacrifice, said this, "My God has taken the fear out of death for me. Yes, I shall miss my boy terribly, but I know he lived victoriously and is at home with God. I shall see him again."

This is the God whom India, Africa, America, our loved ones need. We dare not refuse. Mere doing nothing is enough to receive the condemnation, "Inasmuch as ye did it not to one of the least of these."

May we as a nation, as individuals, fail not our world.

[1] Second verse of *The voice of God Is Calling,* by John Haynes Holmes. Used by permission.
[2] Meditation written by Mrs. H. C. Leonard.

## SUGGESTIONS FOR MARCH PROGRAM 1946

# "World Order and Peace"

*By* **MRS. H. W. BLAND DETWILER**

AS YOU CALL your Program Committee together, remember to invite the members of the Committee on Christian Social Relations and Local Church Activities to help plan for this particular meeting.

In your library of Helps there should not only be the Devotional and Program material, and the current METHODIST WOMAN and WORLD OUTLOOK, but many pamphlets and leaflets that will give further light and additional emphasis. Write to: Woman's Action Committee for Victory and Lasting Peace, 1 East 57th Street, New York 22, N. Y., ask for pamphlet by the same name, also *Why Should I Help Feed the World.* "Statement on Control of the Atomic Bomb," 297 Fourth Avenue, New York 10, N. Y. By writing to the Office of Price Administration, Washington 25, D. C., you may obtain (1) *Labor's Stake in Prices,* (2) *How Much Will It Cost,* and other valuable pamphlets. The Postwar Information Exchange, Inc., 41 Maiden Lane, New York 7, N. Y., will send on request a flyer advertising "Here's How It's Done." Be sure to read the *Information Bulletin*[1] sent to all secretaries of Christian Social Relations and Local Church Activities from the Department of Christian Social Relations and Local Church Activities. None of the above excellent literature will be more than passing information if the Christian woman who studies it does not have the Bible and its great passages of world order ready to use in her head and heart.

I. INVITATIONS: (1) What could be more provoking than the cover sheet of April, 1945, METHODIST WOMAN, for an invitation? Color the world and make the cross a dark brown (it may take a great deal of work, but how worth while!) (2) The Latin Cross with the use of the accompanying verse, plus date, topic—see *Worship Services,* page 9. (3) A copy of the world with question, "Where Will I Place the Cross?" Time, place, etc. (4) See later reference on page to *Wesleyan Service Guild Handbook.*[2]

II. ATMOSPHERE: This meeting calls for Visual Aids definitely. (1) Large poster of cover sheet, METHODIST WOMAN, April, 1945. (2) Posters of contrast, for example, the cost of war, the cost of peace, what war accomplishes, what peace accomplishes; posters showing results—one of love, the other of hate, etc. (3) Large poster on which is drawn the Latin Cross, printed in outline, with an accompanying verse, for example: "In the Cross Is Health" (Place a picture of one of our medical projects). This idea may be carried through the entire verse.

III. PROGRAM: (1) The above poster would make a fitting opening for either a devotional or discussion period. (2) Why not the peace-table idea by inviting all nationalities in the community to participate. (3) Invite citizens who know "Trade and Peace" or "Money and Peace" or "Religion and Peace" to speak or lead a discussion. (4) An informal discussion on "Will the World Charter Make a Lasting Peace?" See *Program Book,* 33-34.) (5) Invite returned service folk, who have been in places where free speech has been forbidden, to lead a discussion from material on page 32 in *Program Book.* (6) Read and re-read the last paragraph on page 33 in *Program Book.* (Dr. Paul Henshaw, noted scientist who spoke at Buck Hill Falls, suggested we get together in small groups and discuss our reactions to the atomic bomb, from the point of view of Christian laymen, and send any conclusions to our Congressmen.) (7) If none of these suggestions seem to help your group, I would suggest you use parts of the last chapter in the old study book, *The Author of Liberty,*[3] particularly pages 133 ("What standards did Jesus establish . . .?") through to page 143.

IV. FELLOWSHIP: Invite as special guests the Wesleyan Service Guild (if you do not have one of your own invite one from a neighboring church to participate. Spend a good half-hour in getting acquainted. In the Wesleyan Service Guild *Handbook for 1946*[2] you will find excellent help for everything from "Invitations" to "Fellowship," that your heart could desire! You will be richer if you own this sister handbook. Let me call your attention particularly to the cover, inside the cover page, page 29, "Fellowship and Menus," excellent ideas for the month of March, etc. (2) On heavy paper or cardboard have drawn on one side the world, on the other paste (the same size as the paper or cardboard) a picture or pictures of Wesleyan Service Guild projects. Cut into as many pieces as you expect attendance to be. Distribute the pieces during the refreshment period and reassemble by each fitting her piece into the whole—showing either the world or the project.

Out of the wonderful days at Buck Hill Falls came two tremendous pictures: one of darkness, what the atomic bomb can do; the other of light, new emphasis from our missionaries on what the faith of the gospel can do.

Arise, women—which will it be? Out of the words of the hymn, "Watchman, Tell Us of the Night," comes this one line: "See, it bursts o'er all the earth." What will it be? A bomb of destruction or the Love of Jesus Christ in World Order and Peace!

[1] Obtainable only from conference secretaries of Christian Social Relations and Local Church Activities.
[2] Obtainable for 10 cents from Literature Headquarters and Distributing Offices.
[3] Obtainable for 50 cents at Literature Headquarters.

## Peace Through His Cross

(*Continued from page 17*)

In our religious thinking we have to go back to the stark reality of the first Christians. We have to reshuffle our ideas and vocabularies and realize that to take up the cross for Jesus' sake will mean heartache, sacrifice, and privations, that persevering in the cross will entail endless struggle, and that the Helper will give victory and his peace only to those who have persevered to the end.

# "THE WORLD CHARTER AND HUMAN RIGHTS"

*By* **THELMA STEVENS,** ***Executive Secretary***

THE MONTH OF FEBRUARY is called "Brotherhood Month" by religious groups across the country. The application of this term to church and community practices on a "twelve-month" basis will point the way toward a new world order where, in terms of the World Charter, there will be "universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion." Methodist women are called upon to implement these basic principles with specific programs of action. The following suggested activities illustrate some possible ways of work that stem from the department's Program of Action for 1946:

### 1. District Workshops

Several conferences are working on plans for district workshops on such timely issues as "The Church's Ministry to the Family," "The Church and Labor," and "Demobilization Programs." The North Georgia Conference Woman's Society has recently completed a series of seven district workshops of one day each on *The Family*. Special attention was given to housing and health, employment, children, and the church's ministry to the family. The workshop groups included both Negro and white participants and leaders. More than one hundred ministers were also in attendance during the seven-day period. Many community and state agencies co-operated in the activities by providing both leadership and materials. Specific recommendations for action in each district grew out of the day's study together, and through it all came a keener realization of the *relation of spiritual and economic security* to family solidarity.

*Note:* The November issue of THE METHODIST WOMAN has valuable suggestions for planning such Workshops. Conference and district leaders are urged to make use of this plan for increasing the effectiveness of local leadership.

### 2. State Civil Rights Law

Among the recommendations made at the recent annual meeting of the Woman's Division that should have far-reaching results in implementing the World Charter and "human rights," was the following: "We recommend that local societies and Guilds make a study of Civil Rights Laws and their enforcement in the respective states of our nation." Such a study may include the present status, the need for enforcement of existing laws, the eliminating of others, and the enactment of new laws. The need for same is evident all over the country.

Political rights continue to constitute a leading issue, notably in the campaign to abolish the poll tax. Labor's civil rights are being endangered by restrictions such as have been voted recently in Florida and Arkansas outlawing closed shops. Religious liberty and freedom of conscience are basic in the Bill of Rights. The enforcement of Fair Employment Practices and the abolition of racial discrimination of all forms call for the enactment and enforcement of protective legislation. A leaflet providing simple specific helps at this point will be prepared by the department soon. Resource agencies with experience and helpful materials in this field are as follows:

The National Y. W. C. A., 600 Lexington Avenue, New York, N. Y.

The American Civil Liberties Union, 170 Fifth Avenue, New York, N. Y.

The National Association for the Advancement of Colored People, 20 West Fortieth Street, New York, N. Y.

The Southern Regional Council, 63 Auburn Avenue N. E., Atlanta, Georgia.

The Southern Conference of Human Welfare, 506-507 Presbyterian Building, Nashville 3, Tennessee.

### 3. Race Tensions and Demobilization

The demobilization program for both service personnel and war workers has brought increased race tensions all over the country. Seeds of race riots are evident across the land, Jim Crow patterns of many year's standing have been disturbed in the war period. Backward steps must not be tolerated. The new day calls for a new way of life for members of various minority races also! The Christian church is in position to lead the way in creating a conscience that means justice for all. The following recommendations on this issue came from the Woman's Division in December, 1945:

"We recognize the urgent necessity for church

women to be alert to the gravity of the situation accompanying the demobilization of Negro service personnel, as evidenced in increased racial tension, lynchings, mob violence, and deplorable discrimination in employment, education, and housing. We recommend that Methodist women work with other community groups to eliminate the causes of tension, and that they be alert to combat the rise of repressive organizations once again cloacked in religious phraseology, such as the Ku Klux Klan, The Christian Front, etc. . . . Methodist women are further urged to continue support of anti-lynching legislation and all other means of insuring equal protection before the law . . . and to increase their efforts for the passage of the Fair Employment Practices Act and for Federal control of the United States Employment Services." The Woman's Division again called attention to the General Conference statement of 1944, urging "the active participation of the churches in the preparation of communities to welcome and assimilate Japanese Americans from relocation centers," and into the membership and fellowship of already established local congregations. The following paragraph from the Findings of the National Conference on Japanese Americans, held November 8, 1945, indicates further needs at this point: "The entire Oriental Exclusion Act of 1924 should be repealed if justice is to be done the thousands of Issei and their sons who fought in our armies, to say nothing of the other Oriental peoples excluded from the national quota system and the right to become citizens if residents."

### 4. Food Relief and Human Rights

World Order is dependent upon our ability to create a conscience strong enough to conserve the human resources of the world. Speedy action is imperative. As one immediate step the Woman's Division took the following action:

"Whereas the whole relief problem is a priority on the humanitarian conscience of the world, we recommend that Methodist women write the President and the State Department requesting adequate allocations of food and supplies to Germany and Japan through the Army of Occupation, and urge our government to make it possible for private and church agencies to enter enemy countries for relief services immediately. . . ."

### 5. The Information and Action Bulletin

*The attention of every local secretary of Christian Social Relations and Local Church Activities is called to the new bi-monthly worksheet, known as The Information and Action Bulletin.* A copy of this will be mailed every two months by your conference or district secretary to each local society and guild. Watch for the first issue early in February. *Study it and adapt its suggestions to local needs. File it for reference. Write your suggestions for its improvement to The Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York, N. Y.*

## National Seminar of 1946

*Dates:* July 3-17.

*Place:* DePauw University, Greencastle, Indiana.

*Program Emphasis:* Rural Community Living and Changing Social Frontiers.

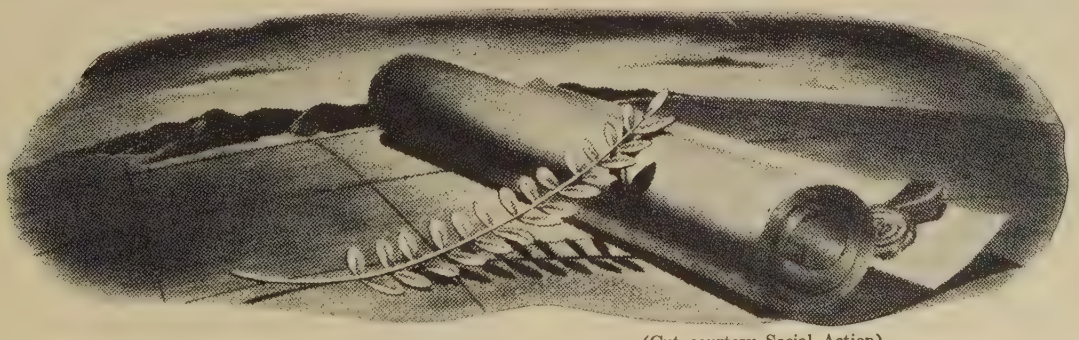
*Sponsors:* The Department of Christian Social Relations and Local Church Activities, and the Bureau of Town and Country Work of the Home Department.

*Purpose:*

1. To discover more effective ways of relating the rural church to the family and community.
2. To show the interrelatedness of rural and urban community life.
3. To seek a Christian world view of rural life.
4. To create practical programs of action for the rural church.

*Attendance:* The members of the Seminar group must be limited to one hundred carefully selected leaders from all over the United States.

*Further Information* may be secured from the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, New York, or the Bureau of Town and Country Work (Home Department), 150 Fifth Avenue, New York 11, New York.



(Cut courtesy Social Action)

# Mrs. Annie Merner Pfeiffer

## *Christian Philanthropist*

In the death of Mrs. Annie Merner Pfeiffer, which occurred January 8, at her home at 180 Riverside Drive, New York City, Methodism has lost the surviving member of a couple whose benefactions to her institutions have been, in scope, probably without parallel in the history of the church.

Mr. Henry Pfeiffer, with whom Mrs. Pfeiffer shared the joys of Christian philanthropy, died in 1939. Since that time Mrs. Pfeiffer has continued these benefactions in the same spirit and with the same wisdom that together they used in the distribution of a major part of their income.

After enduring with courage a broken limb, which kept her in the hospital the first half of 1945, Mrs. Pfeiffer returned to her home greatly improved, and on September 23 observed her eighty-fifth birthday. She was out several times during the autumn. Her recent illness lasted less than two weeks.

Funeral services were held in the Church of St. Paul and St. Andrew, the minister, the Rev. Dr. F. Howard Callahan, officiating. Bishop G. Bromley Oxnam, the Rev. Dr. Millard L. Robinson, and the Rev. Dr. Frederick B. Newell aided in the service. Interment was made in Cedar Falls, Iowa.

Officially representing the Woman's Division of Christian Service were Mrs. Fred C. Reynolds, Mrs. Albert E. Beebe, Vice-Presidents of the Division, and several of the staff members.

Five typed pages are required to list the major benefactions of Mr. and Mrs. Pfeiffer. Most of them have been to Christian institutions of learning. While one Iowa college has received a total of a million dollars, and the Pfeiffers have given fifteen of the sixteen buildings of the North Carolina junior college which bears their name, the objects of their philanthropy have been widely scattered. Institutions in forty-eight cities on three continents have enjoyed most substantial assistance, and scores of individual churches have been aided, both by direct gifts and through their liberal support of general agencies.

Particularly have the Pfeiffers been godparents of institutions dedicated to the development of Negro youth. Clark College, Bethune-Cookman, Gammon Theological Seminary, and especially Bennett College, have been beneficiaries of large scale gifts, while to the total program of Methodist education for Negroes the Pfeiffers' support, distributed at a critical time among several schools in perilous condition, was their salvation.

While buildings or large gifts for endowment have been made to more than fifty educational institutions, the names of hospitals, sanitariums, children's homes and homes for the aged, missionary retirement funds, the Y. M. C. A. and Y. W. C. A. appear on the roster of their gifts, showing a wide range of sympathetic interest. Before some recent benefactions, a conservative estimate put the Pfeiffers' benevolence at more than six million dollars.

Mrs. W. H. C. Goode, president of The Woman's Home Missionary Society, in speaking of Mrs. Pfeiffer and her gifts, said: "Born in a well-to-do Christian family, married when very young to an industrious, intelligent Christian gentleman with a distinct flair for seeing the good chance to make each dollar earn a mate, starting a home where the Master, though he came in the form of the lowly, always found a welcome, Mrs. Annie Merner Pfeiffer should be listed as a wise steward. Jointly, she and her husband first investigated appeals, then planned the distribution of a large share of their income.

"True stewardship does not give thoughtlessly. The spending of the Master's gold requires anxious thought, study of needs, comparison of values. No steward will receive the 'well done' who thoughtlessly drops coins into the cups of beggars and fails to investigate the condition which brought about the poverty.

"Mrs. Pfeiffer did her own thinking. She listened graciously to appeals, and when she turned one down she did it sympathetically. She was a great philanthropist. Recently, when a man was thanking her with tears in his eyes and a tremor in his voice, she replied, 'Oh, I should not be praised for doing what I want to do.' Mrs. Pfeiffer has set us all a fine example."

Mrs. Pfeiffer was born in the Province of Ontario, Canada, in 1860, the daughter of John and

(*Continued on page 29*)

# In Memoriam

*Miss K. Grace Wythe,* a missionary to Japan for nineteen years, died in Oakland, California, June 21, 1945. Miss Wythe was a graduate of the University of California, and had a Master's degree from the Pacific School of Religion in the field of church music. In 1909, the Woman's Foreign Missionary Society appointed her a missionary to Japan, where she served in Tokyo, Nagoya, and Fukuoka, and learned to love the people. She endeared herself to them by her sweet spirit and by her ministry of music. Miss Wythe had not been well since her return to America in 1928. Three years ago she entered Beulah Rest Home in Oakland, California, where she died. She was buried in Oakland Mountain View Cemetery. She is survived by her only sister, Miss Margaret Wythe, of 28 Contra Costa Place, Oakland, California.

*Miss Mary Schaible,* a retired deaconess, living in Falls City, Nebraska, died July 1, 1945. A graduate of the Chicago Training School in 1902, Miss Schaible served one year at Chaddock's Boys School, Quincy, Illinois, and forty-one years at the Methodist Hospital in Omaha, Nebraska. She has been retired from active service since 1943, when she went to Falls City to live with her sister.

*Miss Ina Belle Stevens* was graduated from Chicago Training School in 1914 and spent her years of deaconess service in Chicago and Milwaukee, where she did parish work until 1933. At that time Miss Stevens was the assistant at the Home for the Aged, Milwaukee, from which appointment she retired in 1935. Miss Stevens passed away September 2, at her home in Delavan, Wisconsin.

*Miss Anna B. Chandler,* a deaconess, died September 11, 1945, in Bethesda Hospital, Cincinnati, Ohio. After her training in Dorcas Institute and Bethesda Hospital, Cincinnati, Ohio, Miss Chandler gave sixteen years of service to the hospital. In 1943 she was appointed to Bethany Home for Young Women, Chicago, Illinois. Miss Chandler's home city was Fort Wayne, Indiana.

Deep regret is felt in the passing of *Miss Ellen Gainey,* on September 17, at the Deaconess Hospital, in Louisville, Kentucky. Because of ill health Miss Gainey was retired in 1941, following many years of loving service as a deaconess. Her last appointment was Wesley House, Louisville, where she gave herself completely for twenty-two years. The present well-organized program at Wesley House is a tribute to the firm foundation laid by Miss Gainey. No memorial is more fitting than the lives of Christian people who walk with the Master today, because once they felt the influence of Miss Gainey's beautiful character.

*Mrs. Lee Britt.* In a letter from Mrs. N. V. Coleman, president of the Virginia Conference, she writes of the death of Mrs. Lee Britt, who, she says, "was for thirty years president of the Woman's Missionary Society (1910-1940)." She adds, "She really served the cause of missions for woman's work forty-five years, having been elected district secretary of the Portsmouth District, Virginia Conference, in 1896."

*Mrs. Annie B. Gowell* died October 18, 1945, at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey. Mrs. Gowell was a missionary-teacher for thirteen years at the Mitchell Home and School, Misenheimer, North Carolina, and served as principal of the school for an additional fourteen years. A cottage erected on the campus of the school, which is now Pfeiffer Junior College, is known as Gowell Cottage and serves as a memorial to her. She lived there until her admission to Bancroft-Taylor Rest Home in 1940.

*Deaconess Rosa Simpson,* retired in 1936 after having given thirty-three years of service. Mrs. Simpson did organization and evangelistic work in the Texas Conference. She made her home with her niece, Mrs. R. L. Easter, in Houston, Texas, where she passed away October 23, 1945.

*Miss Lena Edith Long,* a deaconess who was graduated from the Chicago Training School in 1905, and the Montana Deaconess Hospital, Great Falls, Montana, died at her home in Long Beach, California, in October. Miss Long was retired in 1938 after having spent thirty-three years as a nurse at the Deaconess Hospital in Great Falls. Her long years of service there will be remembered by those who knew and loved her. Burial took place at Great Falls.

**SPECIAL CALL FOR PRAYER**

**As members of the Woman's Society of Christian Service we are requested to pray definitely for the Second Assembly to be held in Columbus, Ohio, April 29-30, May 1-2, 1946. Pray that during the intervening months divine guidance may be given to all committee members as they plan for the program, the speakers, and such other details as are necessary if we are to have an assembly that will meet our spiritual needs in an hour of opportunity like this.**

**MRS. W. M. ALEXANDER,**
***Chairman Spiritual Life Committte.***

## Northeastern Jurisdiction

The annual meeting of the Northeastern Jurisdiction Woman's Society of Christian Service of The Methodist Church will be held on March 5-6-7, 1946, in the First Methodist Church, Newark, New Jersey, with the women of the Newark Conference as official hostesses. An interesting program of information and inspiration has been planned giving news of the field and of methods of work.

(Mrs. M. L.) Mildred W. Pope,
*Recording Secretary.*

# Organization and Promotion

*By* **MRS. ELOISE A. WOOLEVER,**
***Executive Secretary, Woman's Section of the Joint Division***

### Bottlenecks

ONE OF THE MOST serious hindrances to production is a "bottleneck." Something interferes with the flow of materials or parts needed to complete a product and everything is held up. Everyone suffers because some link in the chain fails to function.

This is illustrative of what happens when in the line of officers from the Division to the local society someone fails to pass on material which should be forwarded immediately. A bottleneck is formed and the message or the informative material does not get through and *nothing happens* when it is tremendously important that something should happen.

Thus the necessity of "channeling" and channeling *immediately* every bit of material that should reach the society. The Section of Education and Cultivation, realizing the importance of this matter at its meeting in September, made this recommedation to the Woman's Divsion, which was *adopted:*

"Inasmuch as valuable and sometimes vital time is often lost in the transmission of information, plans, and materials to the local Woman's Society of Christian Service, we recommend that each officer receiving such information and materials be urgently requested to channel them immediately to the person concerned and that there be persistent emphasis on this matter in the district, conference, and jurisdiction."

In order constantly to remind each other this year of the importance of transmitting all materials and information immediately to the local society, let us use the phrase *channel immediately* "in season and out of season." Officers, add it to their letters, place it on programs, and by constant repetition lift it up. Only through unhampered communication can the society feel its close and vital connection with the district, conference, jurisdiction, and division and its responsibility in carrying out the full program.

### A Planned Program

Mrs. Clyde V. Sparling, Secretary of Organization and Promotion of Northern New York Conference, chooses certain emphases for each month and asks each of the societies to major on these. She sends a letter to each society covering a four-month period. We quote from her fall letter the outline for the month of November:

NOVEMBER: ELECTION OF OFFICERS

Corresponding Secretary send names, titles, and addresses of new officers to district secretary of Organization and Promotion.

Hold "Officers' Day" when new officers-elect meet with the old officers, under the leadership of the president, are given *The Guide,* officer's leaflets, et cetera, and become familiar with their duties. (Make a big thing of this to to be anticipated annually.)

Finance Committee make out budget for 1946 (corresponding secretary is a member of the committee), including money for local church and community activities, for cultivation fund, and for conference missionary pledge.

Be sure your missionary pledge for 1945 is paid.

After outlining emphases for September, October, November, and December, Mrs. Sparling closes her letter with the following suggestions:

1. *Don't* try to do everything the district, conference, and division officers talk about, or you read about in the literature. Do what *you* in your own particular group can do, *but* try to be informed and intelligent about it *all* so that you can choose your activities wisely. Use *The Guide* and THE METHODIST WOMAN; you will find that they are tools to make your work easier, not additional work to do.

2. *Don't* think that you are unimportant or a failure because your group is small and can report little. Some small groups are more effective than some large ones. It isn't how many you are that counts. As few as five women can be an effective woman's society if they love the Lord, the church, and people—only they must not continue to be only five just because they are "clique-y," critical, self-righteous, snobbish, or afraid.

3. Remember that working the organization as outlined in *The Guide* is one answer to the oft-repeated complaint, "Well, a few of us always have to do it all, you know."

4. Love and forgive and be patient with one another—and with your district and conference officers, as God loves and forgives and is patient with each of us. "Let this mind be in us which was also in Christ Jesus."

### THIS HAS BEEN TRIED AND IT WORKS

**Hastings, Nebraska. Woman's Society of Christian Service uses this "Membership Coffee" plan:**

**Each circle appoints two people to be on the membership committee. The day before each monthly meeting is calling day and each couple calls at six homes designated by the chairman of the membership committee in consultation with the pastor. At four o'clock the entire calling group, the president of the society, the pastor and his wife are guests for coffee at a home outside of the calling committee. Here, over the coffee cups, the callers report on their afternoon's work and receive the names for the next calling day.**

# SECRETARY OF MISSIONARY EDUCATION RETIRES

**Mrs.**
**Helen B. Bourne**

TO MANY READERS of THE METHODIST WOMAN the retirement of Mrs. Helen B. Bourne, Secretary of Missionary Education, will come as a tremendous surprise because, as many have expressed it, "she just doesn't look her age." Her co-workers have admired her enthusiasm for her task, and even though she is retiring from this particular position, she will not be content until Methodist women are studying, as she expressed it, "day and night" about the needs of the world. Many tributes to her leadership in the field of missionary education were given at the annual meeting of the Woman's Division of Christian Service at Buck Hill Falls. These come from the staff, from the section of Education and Cultivation, and from the Woman's Division of Christian Service.

*From the Staff*

As the staff of the Woman's Section of the Joint Division, we wish to express our appreciation of Mrs. Bourne's work as Secretary of Missionary Education. We should like to do more than mention her deep Christian experience, her splendid educational techniques, her constant devotion to the work. During the last five years, she has made a lasting contribution to the Woman's Division of Christian Service in the formative period of its history. She has set high standards in the missionary education field, and for that we are all grateful. To be associated with her has brought rich experience to us all and we wish her to know that she has our deep affection and sincere admiration.

*From the Section of Education and Cultivation*

Citations and tributes to our fellow worker, Mrs. Helen B. Bourne, have included many of the expressions of appreciation we would have voiced. Nevertheless, we, the members of the section of Education and Cultivation, covet the privilege of recognizing her leadership in the total program of Missionary Education. Her consecration of personality and purpose have inspired and encouraged us in a continuing effort.

We too are grateful that her constant prayer, "Establish thou the work of my hands," has been fulfilled. Our love and interest will follow her, and the enriching association through the years will ever be a cherished memory.

*From the Woman's Division of Christian Service*

By favor of Providence, Helen B. Bourne became a leader in Missionary Education among the women of Methodism in a time when it was sorely needed. Hers was the vision that brought into being hundreds of accredited courses and classes, schools, and seminars. Because she was able to make her co-workers understand the true potentiality of missionary education, she was able to exercise great influence in the missionary strategy of her church.

She was one who recognized that victory in a global advance of Christianity would come only through a better understanding of the needs of the peoples of the world.

Christian and educator, she with courage, fortitude, and vision through these years promoted this field of endeavor, which is so dear to her heart, in the Missionary Education Movement, as well as among her own closer associates. Her standards of efficiency and forcefulness in presentation of her cause have rallied a great host of Methodist women. She takes her place as one of the strong missionary educators of The Methodist Church.—(*Compiled by the editor of* THE METHODIST WOMAN.)

**New Secretary of Missionary Education Elected**

During the annual meeting of the Board of Missions and Church Extension, held at Buck Hill Falls, Pennsylvania, December 4-8, 1945, Miss Lilla Mills, of Carthage, Mississippi, was elected Secretary of Missionary Education of the Joint Division of Education and Cultivation, effective February first. We have asked Mrs. Bourne to present Miss Mills to her new constituency.

**Presenting Miss Mills**

Miss Lilla Mills, newly elected secretary of Missionary Education, comes to this work with unusual mental equipment and educational and spiritual skills. She received her education at Millsaps College, Jackson, Mississippi; and Scarritt College, Nashville, Tennessee. She has served as director of Christian Education in churches at Greenwood, Mississippi, and Charlotte, North Carolina. The board and its Divisions are to be congratulated on having a new person come to the staff directly from five years of close association and service in a local church, where she has kept in mind the needs of all age groups and has become aware of the services to be rendered to and by the whole church.

Miss Mills justifies the high commendation given her by Dr. M. L. Smith, president of Millsaps; Dr. J. L. Cunninggim, former president of Scarritt; Miss Mabel Howell, professor of Missions at Scarritt; and Dr. G. Ray Jordan, with whom she worked; and by other outstanding Methodist leaders.

Since September 1, 1945, Miss Mills has been in the office as the Associate Secretary of Missionary Education. She has obtained a fine grasp of the work of the Board and by her

(*Continued on page 28*)

Lilla Mills

# STUDENT WORK

*By* **DOROTHY A. NYLAND,** ***Secretary of Student Work***

Evanston, Illinois, November 11, 1945.

To the Christian Youth of Japan.
Dear Friends:

This is a letter from Christian young people to Christian people. We live in different parts of the world and we do not know each other by name. But we know the same God and the same Leader you know, and we know that all Christians everywhere belong to a Fellowship that is bigger than any nation or any part of the world.

We write you this letter to tell you that we are praying for you, and to tell you that some of us in the United States are giving ourselves to the task of bringing our country and the whole world into the spirit of Christ. We, who write, are national officers in the Methodist Youth Fellowship which is one branch of the Christian church in our country. There are two million youth in our organization, and though we all have to improve a lot before we are as good Christians as we want to be, we already have the idea that love and brotherhood are the only bases upon which we can build a

new world. We are going to begin by practicing love and patience and good will in our own lives, and we are going to use all our strength as a group of citizens to make our society Christian too.

We believe that this idea goes beyond our shores and our group. There is a unity which binds Christian youth together no matter where they are.

We have a custom of forming a "Fellowship circle" at the close of an evening when young people have been together. Each member of the group crosses his arms and joins hands with the persons next to him in the circle. To us this symbolizes the unbroken circle of fellowship around the world. Perhaps you have the same custom. If you do, remember when you gather in a circle again that the circle includes the Christian youth who are not with you except in spirit. As we pray to the same God, we hope that the symbol will some day become a reality.

Now that communication will be easier between our countries, we hope that correspondence will develop again, especially among the students of the two countries. You may be familiar with the Fellow-College plan which many of our Christian colleges are participating in, a plan whereby a college in one country can become definitely related to a college in another country. Perhaps we can have more Fellow Colleges between Japan and the United States. As we come to know each other personally, through the exchange of students, and through letters, brotherhood will become more real.

With this crude attempt at letter-writing go our sincere best wishes and our prayers for you all.

In His fellowship,

Ann Fitzpatrick,
*Co-Chairman of the Methodist Student Movement;*
George Harper,
*President of the National Conference of the Methodist Youth Fellowship.*

Richard T. Baker, correspondent for World Outlook, carried this letter to Japan. Will you share it with your Woman's Society of Christian Service as indicative of thinking of youth in building bridges of understanding during Race Relations month.

## Secretary of Missionary Education Retires

(*Continued from page 27*)

winsome personality has won the esteem of those associated with her in the Joint Division and the Woman's Division. She works comfortably and constructively with people; she sees potential goodness in every worthy effort; she is understanding and appreciative, and maintains a spiritual poise in difficult situations.

The years of service given to the work of missionary education enable me to have an understanding of and a sense of discrimination as to the kind of person needed to give guidance and direction to its further development and usefulness. I feel a just pride in turning over the direction of missionary education to Miss Mills, much as a mother would give something very precious into the keeping of a daughter. Miss Mills brings to this work a fresh approach and outlook, objective viewpoint, and youthful zest, mature judgment, deep consecration, and singleness of purpose.

The Secretary of Missionary Education has a most glorious and important work to do. It offers a challenging opportunity. I am personally very grateful that Miss Mills has been elected to the office and accepts the opportunities it affords. With the co-operation of responsible and interested persons the years ahead in the great missionary enterprise give promise of a beautiful fulfillment.—Helen B. Bourne.

## Positive Approach to Race

(*Continued from page 7*)

Japanese evacuated from the West Coast in 1942. By December 15 all relocation centers were closed, thrusting back into community life those citizens who for almost four years have been deprived of freedom, initiative, independence, and home. The continued expressions of hatred for Japan make the return of these Japanese-Americans to their former homes impossible in some areas, unpleasant in others, difficult in all.

As America assumes a place of leadership in the United Nations she is eyed with suspicion in regard to her treatment of minority groups who have every right to call America home. Not until she learns to accept all citizens as real Americans with full rights and privileges will other nations gain confidence and be willing to delegate to our nation the role of leadership that is sought.

The function of home missions in this day is more than a preaching mission, more than organized activities in a community center, more than providing "wholesome recreation" for leisure time. It involves an active, intelligent participation in changing conditions so that every individual may have security, protection, freedom. It means working *with* minority groups so that they will no longer be minority groups, but actually a part of the United States.

There will continue to be institutions which will seek to meet current needs of the individual and the community, but these institutions will relate themselves to the broader implications of the missionary task. They will co-operate with all legitimate forces attempting to lift the standards of life so that human relationships may be stimulating, dignified, and tempered with respect.

## My Visit to Africa

(*Continued from page 9*)

school, a comprehensive community program is proposed.

There is adequate space for the school and for gardening at Kambini; classroom work, other than industrial arts, will be co-educational. The present school for boys at Kambini is extraordinary in its flexibility to meet individual need and in its agricultural and industrial program. The total work of the conference will be strengthened by correlating the schools for boys and girls and men and women in a central training school. Necessary government permissions must be obtained and some furloughs completed before the plans can be put into effect.

Great numbers of men from all Portuguese East Africa are away working in the mines in the Transvaal. Many others are forced to leave their homes and to labor where the government places them. The women are left at home alone with full responsibility for their homes and children. They compose the large part of the church congregations. They are greatly in need of help from our women missionaries. The present depleted staff makes adequate help impossible, but the missionaries have done what they could.

## Day Apart Service

(*Continued from page 19*)

"O Spirit of the Living God, Thou Light and Fire Divine:
Descend upon Thy church once more and make it truly Thine!
Fill it with love and joy and power, with righteousness and peace,
Till Christ shall dwell in human hearts, and sin and sorrow cease."

—*Henry H. Tweedy.*

Soft Music.

PERIOD OF INTERCESSORY PRAYER—fifteen minutes.

Silent or audible as participants feel guided, praying for personal spiritual needs, families, friends, church, community, missions, governments, world conditions, or meetings. If specific prayer objectives are presented for corporate prayer, let them be written out and handed to the leader at the beginning of the Quiet Time. Prayer for others is a source of peace and power.

PERIOD OF SHARING—fifteen minutes.

Your witness for Christ—your recent spiritual blessings or victories—your aims or needs. What has Christ done for you? Why did you come? What have you received?

HYMN OF DEDICATION—"Breathe On Me, Breath of God" (*Methodist Hymnal*, No. 180).

## Mrs. Annie Merner Pfeiffer

(*Continued from page 24*)

Anna Marie Merner. She was educated in the public schools of Canada. In 1882 she was married to Mr. Pfeiffer and celebrated with him their fifty-seventh wedding anniversary. They had no children, but have shared with their brothers and sisters a parental relation to numerous nephews and nieces. Surviving is a sister, Mrs. Forrest D. Lawrence, of Portland, Oregon.

Ten universities have conferred upon Mrs. Pfeiffer the degree of Doctor of Humanities or similar honors, while her business judgment has been sought by many institutions which have elected her to trusteeships.

# Wesleyan Service Guild

*By* **MARION LEE NORRIS,** ***Secretary***

**Mrs. Frederick G. Poole,**

***Chairman Christian Social Relations and Local Church Activities, Guild Standing Committee***

## WOMEN IN EMPLOYMENT

IT IS COMMON SENSE to know about your own job. What about the other girl's job. Under what conditions does she work? What are the standards? Or does she work at all? Most important of all, who is she?

Eighty to eighty-five per cent of the girls and women who worked during the war need to continue to work. Thousands of girls will travel by bus, train, or highway seeking work. Other thousands will accept unsatisfactory work and will face feelings of inferiority and anxiety.

GUILD MEMBER, are you in a "secure" job? Find a girl who isn't! Let her know you care about her anxiety! Work with her toward a solution!

GUILD MEMBER, are there discriminatory practices in your state? What are the wage and hour laws? What about equal pay for equal work?

GUILD MEMBER, who are the girls and women living on substandard wages? Who employs them? Where do these girls live? Who are the landlords? What compensation are they getting if they have been forced out of work? And what about the children? Farm or factory, street trade or package carrier, "a child is our business."

WHITE COLLAR GUILD MEMBER, do the girls on the line know you as a Christian? Does the elevator girl, the counter girl, or the dime-store clerk know you as a "patron" or as a "Christian"?

INDUSTRIAL GUILD MEMBER, does the office girl know you as a mechanic, or craftsman, or does she know you as a Christian? Does the union stewardess or personnel worker know you as a Christian?

You and I may be the only Christian some employed women will ever know. The miracle of acquaintance is beautiful. Shared anxiety and courage sometime hastens the miracle. Jesus may have been speaking to you and me when he said, "He that loseth his life for my sake shall find it."

## BOOK LOVER'S CORNER

*A Nation of Nations*, by Louis Adamic. Harper & Brothers, $3.50. Based on seven years of research, readable as a fine novel—is Mr. Adamic's twelfth book; a book of permanent value.

*Puerto Rico: Unsolved Problem*, by Earl S. Garver and Ernest B. Fincher. Elgin Press. $1. "Only an aroused public opinion in the United States can overcome the reluctance of our Congress to face the issue of what is to be done with Puerto Rico, both politically and economically. This thin volume will provide facts for those who wish to help right the wrong we did by seizing the island in 1898." (WP)

*The Fellowship of Prayer*, a daily devotional guide to be used through Lent. (Two cents each from Commission on Evangelism, 287 Fourth Avenue, New York.)

## CALL TO PRAYER

Once again the call to prayer and self-denial is being given. The call has been given over and over again, but in this age of released power, we as Christian women must be releasing the power of the Spirit of God through prayer. If we do not pray we hold back the power of God to make lives, homes, churches, and our world what he would have them be. This is something that does not require a talented mind or a beautiful voice, but asks only the dedication of life and self to him that his will may be done in us and for others. We have heard the call. We dare not turn away.—*Lulu Rooker.*

* * * * *

*"We are apt to forget the debt we owe to other peoples and to claim all accomplishments and all virtues as our own.—Fay-Cooper Cole.*

## AN INCIDENT

War Hero St. Clair Pressley, holder of numerous citations, returned home to Johnsonville, South Carolina., November 17. He stepped off the train and was arrested by a local officer on the pretext of "suspicion" of having been involved in a minor disturbance several days previously. The officer put a pistol in Pressley's ribs, marched him down the street. Pressley did not resist, but told the policeman the gun play was foolishness.

The officer angrily pulled the trigger, killed Pressley. He is reported to have been "suspended." In South Carolina the punishment for murder is electrocution. There has been no indictment. War Hero Pressley was a Negro.—*International Labor Defense.*

## AI KEI GAKUEN IS STANDING!

"Masutomi San, of the Ai Kei Gakuen staff, started a class for teen-age boys and girls who had returned after the war stopped, from the factories and offices where they had been doing war work. Eighteen gathered. One of the boys said, "Is Sensei coming back?" "Do you mean us?" "No, Sensei Paine." "Would it be a good thing for her to come back?" "Yes." "Why?" "Because she is a great teacher." She did not know this boy. "Now it has been considered a crime," Masutomi San said, "to say that an American Sensei is great, but in spite of this the boy said it, while the other children standing by nodded assent. The kindergarten mothers all ask, 'Is Paine Sensei coming back?'"

Yamamuro San feels there is a great work for women to do these days. One very important work that must be started right away is for the girls who had been working in factories. When the war ended the factories were closed down and thousands were thrown out on the streets without any hope of getting any more work for some years to come, for there will be millions of men out of work, too She was sure what would happen to those girls(undoubtedly prostitution) if the Christians do not wake up to their responsibility and pray and work for them!

Our women in America will want to be behind her, and behind all the Christian women here at this time.—*From letter of Betty Kilburn to Mildred Anne Paine.*

# CHILDREN'S WORK

## A LETTER TO THE MEMBERS OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

DEAR FRIENDS:

The women of our church have a great contribution to make to the service for children that the church is trying to provide. In the light of the Crusade emphasis on evangelism and increasing the enrollment and attendance of children in the church school, a conference was held recently with Miss Mary Skinner, Director of the Department of Christian Education of Children, as to ways in which members of the Woman's Society of Christian Service might help the local church to reach more children and to strengthen the work that is already being done. Following are some of the suggestions that were made:

1. Assist in thoughtful, happy, friendly calling in unchurched homes. When so doing, be ready to speak specifically of the room or the teacher or the plans of work for children who may be met in such homes.

2. Further friendliness in the whole church, especially by being on the lookout for parents whose children have just begun to attend the church school.

3. Asssist in making Family Night at the church a happy occasion for all who come.

4. Be intelligent and active concerning community situations which can create on the part of all parents an attitude of interest in and concern for a good church school for their children.

5. Join children's workers in a study of the evangelistic emphasis in their teaching.

6. Take a personal interest in helping secure for each group of children a meeting place that is comfortable, attractive, and childlike.

7. Inquire about the council of children's workers; take every opportunity to encourage their more thorough understanding and planning for the total program for children, including additional sessions, through-the-week sessions and activities, vacation schools, and through-the-summer activities.

8. Know the situation with reference to teachers needed and help bring about the appreciation and backing on the part of the church as a whole which will help teachers feel that their work is needed; that it is important; that it is appreciated.

As you read these suggestions, do you think that it included some ways which you as members of the Woman's Society can help to serve the children in your local church? The secretary of children's work and other leaders of children can do much, but the need is great enough to call for the interest, the understanding, and the effort of many other members of the Woman's Society.

Won't you get in touch with your pastor and the superintendent of the children's division of the church school, and see how you may be able to help? In so doing you will be serving not only the boys and girls of your church community, but through them the boys and girls of the world.

Cordially yours,

RUBY VAN HOOSER, *Secretary of Children's Work.*

# YOUTH WORK

## Building for Brotherhood*

**By Helen L. Johnson, *Secretary of Youth Work***

The ideals envisioned in the "Four Freedoms" would make it possible for every man regardless of race, class, or nation to contribute his best to the world. This may be realized on a world scale only as it becomes the practice in smaller communities. Brotherhood must be portrayed now. Methodist youth find themselves facing this obligation which begins at home.

One phase of the Volunteer Service of the Methodist Youth Fellowship is Brotherhood Builders. Each individual becoming a Brotherhood Builder accepts the following covenant:

"I volunteer as a Brotherhood Builder of the Methodist Youth Fellowship.

"Seeking God's guidance, I covenant to work against the injustices heaped upon my brothers of various social groups, races, and nations, and to work for a Christian brotherhood. This I will do by beginning with myself and my own community as indicated in the steps outlined above."

Building for brotherhood demands study and activity. One must study to know facts which are essential to understanding peoples of other racial and cultural groups. Thoughtful study and Christian purpose will lead to action. Since Brotherhood Builders will bring those of differing races and nations together, some time will be required to develop methods of effective co-operation.

Adult leadership plays an important part. If the secretary of youth work is not the adult advisor of the Commission on Missions and World Friendship she will wish to work closely with the advisor in the promotion of Brotherhood Builders. She should be of real help in suggesting those persons who are qualified to serve as resource persons for specific projects, and in giving encouragement to this phase of missionary education.

During this month the Provisional Committee of the World Council of Churches will be meeting in Geneva. They will look toward the calling of committees to organize the World Council. We shall be keenly interested in all that is done to bring the Christian youth of the world into a closer fellowship.

In September, the Rev. William Keys was appointed Youth Secretary of the American Committee for the World Council. Mr. Keys' job will be "to teach young folks of all denominations how they can most effectively work together toward common Christian goals." One responsibility is to revive the ties created at the Amsterdam Conference, just before the outbreak of war, looking toward the holding of a similar conference as soon as practicable. Conferences like Amsterdam mean building for brotherhood.

* For details see the leaflet, *Be a Brotherhood Builder*, No. 2153-B. Order from the Youth Department, 810 Broadway, Nashville 2, Tennessee.

# Announcing Publications

## FOR THE WORLD DAY OF PRAYER*

### March 8, 1946

### Theme: The Things That Make for Our Peace

PROGRAM FOR ADULTS AND YOUNG PEOPLE. 2 cents each; $2 per hundred.

REVISED HANDBOOK. Suggestions for leaders. 10 cents.

POSTER (17 x 22). 5 cents.

CALL TO PRAYER. Free with programs.

WORLD DAY OF PRAYER SERVICE FOR CHILDREN. 3 cents each; $2.75 per hundred.

* PLEASE ORDER EARLY. We cannot be responsible for delivery of orders received after February 21, 1946.

## Lenten Materials

LENTEN OFFERING WORSHIP SERVICE. New. "Let Not Your Heart Be Troubled." Single copy, 5 cents; twelve for 15 cents; fifty for 50 cents.

LENTEN ENVELOPES. Free.

MEDITATIONS FOR A QUIET DAY. A booklet containing five meditations by Dr. Douglas V. Steere that will prove useful for additional devotional material. 5 cents each; twenty-five for $1.

## Status of Women

PREPARING FOR THE FUTURE. A leaflet setting forth the plans of the Status of Women Committee, woman's part in the total program of the church in the Woman's Society of Christian Service. Free.

A CENTURY OF STRUGGLE, A PAGEANT OF VICTORY. A play showing the advancement of womanhood during the past century. Single copy, 10 cents; six for 50 cents.

## Supplementary Material on Africa

WHY STUDY AFRICA? A new leaflet. Free.

OUR WORK IN AFRICA. A pictorial pamphlet on the work of The Methodist Church in Africa containing a map and a list of missionaries. A reference manual that every group studying Africa will find most helpful. 25 cents.

Map, METHODISM IN AFRICA. 10 cents.

STORY PHOTO PRINTS, No. 5. Christ Lives in Africa. 50 cents.

AFRICA MISSIONARIES. This is a book about the missionaries of The Methodist Church in Africa. It contains brief sketches of all these workers in the eight areas of that continent wherein American Methodism is represented, with pictures of many. 15 cents.

THE STORY OF METHODISM IN AFRICA. Free.

## 1946 PROGRAM FOR ADULTS

### Theme: "Peace Through His Cross"

This packet contains two booklets—the PROGRAM MATERIAL a WORSHIP SERVICES. (Spanish editions are available.) 45 cents. quantities: Program booklet, three for 60 cents; Worship Services, a dozen.

MEMBERSHIP PLEDGE CARD. New. Free.

1946 CALENDAR. For each member. 5 cents each; twelve for 40 cen fifty for $1.50.

OFFICERS' LETTER FILE containing a letter to each officer in the lo society and the chart of goals for 1946. 20 cents.

RECORD AND REPORT BOOK FOR THE CORRESPONDING SECR TARY AND ALL OTHER SECRETARIES—LOCAL CHURCH. cents.

RECORD AND REPORT BOOK FOR THE DISTRICT SECRETARY ORGANIZATION AND PROMOTION. 35 cents.

RECORD AND REPORT BOOK FOR THE CONFERENCE SECRETA OF ORGANIZATION AND PROMOTION. 35 cents.

REMITTANCE BLANKS—LOCAL TREASURER. A pad containing thi six sets of blanks. This is to take the place of the Treasurer's Bo 35 cents.

ORGANIZATIONAL CHART. Size, 12 x 19 inches. 5 cents each; six 15 cents.

THE GOALS POSTER. 28 x 41 inches. Designed for use in distr conference, and jurisdiction meetings. 20 cents.

WELCOME ENVELOPE. An envelope designed for new members, c taining a leaflet, **What It Means to Belong,** a Spiritual Life leaf and a leaflet on the aims of the Woman's Division, **One Work, C World.** Free.

## WESLEYAN SERVICE GUILD

HANDBOOK FOR 1946. Local unit information, program suggestions each month, and projects. 10 cents.

PLEDGE CARD. Free.

ELECTRO of emblem. 2½ inches wide. $1.

## APPROVED STUDIES 1945-46

### Theme: The Church Among Uprooted Americans

THESE MOVING TIMES. Morse. 60 cents.

THE CITY CHURCH AND THE WAR EMERGENCY. Douglass. 25 cents.

RURAL AMERICANS ON THE MOVE. Tripp. 25 cents.

DISCUSSION AND PROGRAM SUGGESTIONS. Searle and McClintock. 25 cents.

### Theme: Africa

THE CROSS OVER AFRICA. Booth. 60 cents.

DISCUSSION AND PROGRAM SUGGESTIONS. Sherman. 25 cents.

### Theme: Families in a New World

A packet. 65 cents.

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THE DIVINE FATHERHOOD. 25 cents.

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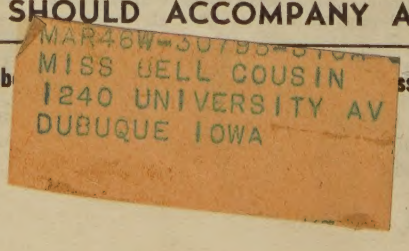


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